

OCT. 31

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Out of town.

Vol 12 No. 17

1703 R Street NW Washington D.C. 20009

# WASHINGTON CRUISE

# BOOM

LOW  
FLYING  
HELICOPTERS  
WALKING  
ON GRASS  
PROHIBITED

# OCT 21







OCT. 21

Dear Editor:

As a supporter of the cultural revolution, I feel that there is a sharp distinction between mere revolution (overthrow of an existing establishment) and that of a cultural revolution, which encompasses not only the overthrow but which is based on humanitarian goals, and which regards all members (participants) as equal. Today it seems that in the attempts to bring about civil disorder and obstruction of the operations of the establishment, those in charge — the "quasi-leaders" — are just as much manipulating the followers as those in the establishment. By manipulation I refer to the fact that the majority of followers, of which I include myself, are not being told just exactly the gravity of the totalitarian situation which confronts us in this country today. There is an old expression, "send the sheep out to the slaughter" — how this relates to you and I is simply that our leaders are not telling us anything about the horror which took place in Los Angeles, California June 23rd, 1967 — at the mass protest against the war in Vietnam, while L.B.J. was eating his bread and cake at the Century Plaza Brothel. As far as most people know, there was some kind of a "skirmish" between the police and demonstrators... a "police riot", as I have heard it called. The horror was that the police pulled off a mass billy-clubbing of thousands of persons peacefully demonstrating (as well as curious onlookers). This was achieved by packing the crowd from the front of the line backward, while at the same time packing the back end of the line forward. The result — Sardinesville. This thus accomplished, the police ran into the crowd "amuck." Now, my point is — that this is all very revolutionary, but if followers are unaware of what to expect (at demonstrations), as they were in Los Angeles, you put a lot of people upright at not only the establishment — but at you Mr. Leader — who fully well know that this will occur.

For our movement to be successful we can afford to lose none. It is time that followers realize that we are fighting for our lives, a revolution against all which is totalitarian and anti-human. This is no game to be played by children, or those who do not know the reality of totalitarianism: and that is, that opposition will not be tolerated. Success is dependent not upon numbers alone, but particularly upon each person's commitment to the cause, and that commitment can only be made when one knows all the facts, when one knows what is happening... and quite possibly what is happening is another July 23rd on October 21st.

For reasons that should be obvious, I wish to remain anonymous.

Yours in cosmic consciousness

(Ed. Note: We do not know why it is obvious that our reader wishes to remain anonymous, but we do know that what happened in Los Angeles has been publicized a little more than he/she seems to think; perhaps not enough though).

## HE LOVES US

To the editors of the Washington Free Press

Dear Deviates:

If I had two dollars to throw away I would subscribe to the w.f.p. and use it for toilette paper during the school year because the first issue really makes me want to visit the john, fast. Since I don't have money to waste I would at least like to inform you (and this is not propaganda) that you have achieved your assumed goal in issue no. x — nausea. Of course I wouldn't expect much more from a small group of alienated deviates anyway, but the non-intellectual tone of your trash sheet is beyond all comparison. (I am writing on the same "gut" level as you do so you can understand me)

I understand that "free" as used in your "paper" refers not to the subscription price but rather to the lack of moral responsibility, intellectual honesty and editorial maturity that you

proudly display. You are all "free" to deride in the most insidious manner the institutions that have insured your right to print in the first place. Where would you be if the Japs or the nazies had won the war — answer that if you dare. You don't even understand the basis for our presence in Viet Nam. The United States sat idly by before WW I and II and watched the remainder of the world burn, content with its isolated safety, material wealth and reasonable freedom. But it didn't work did it? We were attacked and then responded with military force after the world was already half burned up. Ever since then the Department of State and the rest of the Executive department have been determined to try to prevent such a thing happening again. But you can't see that can you? Its because your narrow minded, ready to believe the Kremlin and Peking before you read American history and in search of a great cause to inflate your own sense of self-importance. This country insures you more economic, political and social freedom than any other country in the world and you protest by saying "Does the president suck?" Its not that there isn't a lot worth protesting in this country but the way you do it that makes one want to puke. I'll say it again "the United States insures you more economic social and political freedom than any other country in the world" its the god-damned truth, it really is.

Do you really sympathize with the Viet Cong, when they can intentionally kill more civilians in two weeks before an election (the last South Vietnamese attempt at elections) than do American bombers in six months of bombing over the North? Do you really believe that we desire Viet Nam as a colony, that Wall Street runs the war and that American soldiers turn into butchers when they land in Viet Nam? Do you believe these lies? It is all propaganda you know but then you don't. These are gut questions: if you believe them its because you feel the way you do; you haven't done any thinking, just feeling. Do you really understand the reason behind American presence in Viet Nam? We

had a choice in 1954-56 between supporting a communist dictatorship or a military dictatorship in Indo-China. There was no middle ground (as is true of much of Asia, Africa and Latin America). Why did we choose the military dictatorship? Do you know? Think... because communist dictatorships are based on ideology — the dictatorship of the proletariat by the party and are that much harder to change. A military dictatorship can evolve into something better with time and security. Why hasn't Viet Nam changed into something better? it is hard to hold elections when the voters are being slaughtered. It is hard to be democratic when your political opposition may be totalitarian. An oh yes, Ho Chi Min may have been elected in 1954-56 — because he was a NATIONALIST, not because he was a COMMUNIST, and he is a communist, having helped create the French communist party in Paris in the '20's. George Washington drove the British out and he was elected president for it. Ho Chi Min could have come from Mars and he still would have taken 80% of the vote in 1954-56. Neither the United States nor South Viet Nam signed the Geneva Accords in '54; they were simply an escape hatch for the French in a tight situation. I'm glad their gone; I'm glad the British are gone. I wish that we were gone — right back to our cosy little continent. How long would it be cozy? How long would it be cozy for the South Vietnamese after the Viet Cong took over? It would be bloody cozy wouldn't it, just as it was in Russia in the '30's and China in the late '40's.

I would like to know where you get your inspiration from. From LSD, pot, Pravda, Peking? How many of you are communists at heart? Are you really concerned about democracy in America? What are you FOR? sex, sadism, communism and lsd? Your certainly not for the rest of us. You're against your country right or wrong. I like people who are different; I like foreigners because they're different I like thinking dissenters, I like thinking Negroes and people of any race or nationality that are worth the salt they're made of. But scum I don't like. I don't like foul-mouthed, smelly glory seekers. I don't like you. You are leaches, communist stooges

and outcasts who speak for nobody and nothing. You poison the sick minds as you alienate the healthy. I would like to burn down your building, fist fight your editor and tarr and feather the rest of you. But since I'm not a deviate revolutionary I won't. Beside it doesn't really matter, your influence is nill, it will remain nill and get even niller the more you sware, scream — the more you print. Your a minute minority that will waste your intellectual lives away in order to continue your ignorance and pretending. You'll continue to reap the rewards of democracy without contributing a thing, except a little color to my life and a few laughs for the rest of the student body here at GWU. Although I won't vote for Johnson again it won't be on your account and neither would I support with even a bent penny any slop-sheet such as yours. But I will talk and tell my many friends about you. And I'll save your toilette paper for the jon and the garbage can, where it belongs.

A fellow student,

A human being

(Ed. Note: With the exception of one small, relatively unimportant, paragraph that was omitted because of lack of space, the above letter is printed exactly as received. We have left out all the "sics" also because of lack of space. We would have preferred that our correspondent, who writes on a "gut" level, had had the guts to include his name).

## HOMO-SEXUALS

Dear Sir:

Many professional persons need information about homosexuals and don't know where to get it, and many have inquired about sources from the underground press. Your readers may want to know that Tangents, upon notice, will send speakers to organizations needing a discussion on homosexuals and will send information on homosexuality to anyone writing us. We have a service for those needing legal, psychological or religious aid.

Sincerely,  
William Edward Glover  
Tangents Magazine  
3473 1/2 Cahuenga Blvd.  
Los Angeles, Calif. 90028

Continued on page 10

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# OCT 21, 1967

## WASHINGTON, D.C.

Confronting the warmakers:  
Symbol or Solution

Ellis Pines

Bill Blum

"...We have been compelled to create a permanent armaments industry of vast proportions. Added to this, three and a half million men and women are directly engaged in the defense establishment. We annually spend on military security alone more than the net income of all United States corporations.

"Now this conjunction of an immense military establishment and a large arms industry is new in the American experience. The total influence--economic, political, even spiritual--is felt in every city, every state house, resources the Federal Government....Our toll, resources and livelihood are all involved; so is the very structure of our society."

Were the enunciator of these sentiments, who is neither a New Left multi-issue organizer nor a Millsian social scientist, but rather a former part time President of these United States, were this bald golfing western reader asked to comment on the focus of the fall efforts of the National Mobilization Committee to End the War in Vietnam, he might well question the emphasis on D. C. and the Pentagonal House of Wrath.

Old Ike would hardly be an angel behind the October drama, a grandfatherly patron in the wings. In fact the closer the bombs get to Sino dirt, the wider becomes his telephotoed grin. Yet each of us here convened as partners in powerlessness to gadfly the great machine of our times might well compare D. D. E.'s words to those of N. M. C. co-chairman Sidney M. Peck:

"The war is being conducted by the governing administration in Washington; the central agencies which carry out violence against the Vietnamese abroad and black Americans at home are located in Washington, D.C.; the chief war-makers, who occupy the seats of power in the most destructive military system in the world are housed in the Pentagon; Washington symbolizes to the world the horror and brutality which flows from the efforts of an imperial military power to stifle liberation." (Sept. 26, 1967)

The key here is "symbolize." For the garrison society, in which

third world shall watch the Empire crumble. Dissent is all CIA, bi-partisan, loyally opposite, and Irving Howe. Resistance is an awareness of struggle, Camused and Sartred over an open flame, risking and rewarding.

In a positive sense, the peace movement has matured. The target has become institutionalized, even if that institution (the Pentagon) is not one which relies on popular consent for its perpetuation. "Demonstrating" and "dramatizing" have sharpened in the understandings of the participants. Whereas once body rhetoric was considered a serious "laying on the line," the legacy of the civil rights movement is that we must find "something else."

Can we expect the Fall Mobilization to exert any greater impact on the militarism in society than the 1963 March on Washington exerted on racism?

Said Art Waskow of this latter mentioned effort in his book *From Race Riot to Sit-In*: "...the mass public protest march, however disorderly, seemed to have become accepted not only as legal, but even as harmless...." Mr. Waskow continues by calling the march the high point of "gladness" in the Movement.

Indeed, a march is more ritual than historical, more full of ecstasy than efficacy, even before the onrush of clubs and hoses. Historically, the march will depend on mass media coverage and minimal police estimates which NMC people will unsuccessfully counter with their own estimates.

Unfortunately, the reality of this march as that of April's,

will be in the hands of the establishment press. The last march brought 125,000 according to police figures. Oh no, said Doctor King, with verity-verily it was half a million. The Toledo paper acknowledged seventy thousand, which by the way was the national average. And the press in Selma, Alabama admitted seventeen thousand lonely doves wandering down Fifth Avenue.

For 95% of the American people the reality of the march will be found in their Sunday morning papers.

As for the subjective impact of the march: catharsis, reconciliation, good feeling, all that good new time religion. A sociodrama of powerlessness will be performed unto the bitter bail. Disobedience will go on a non-event time-schedule, and non-violent resistance shall be over in time to make that nine o'clock class Monday morning.

The march was for one brief shining moment sans legality, sans permit, and thus liable to lose its status as a pseudo-event. This development coupled with the Mobilization's announcement that they shall continue as planned had perked up protest-weary radicals, many of whom

Continued on page 15-Col. 1

The determination of hundreds of thousands of Americans to oppose and resist a senseless, barbarous war was met last week by determination of the United States Government that dissent in the United States is to be made as difficult as possible.

The Government on Oct. 6 informed the representatives of those planning the Oct. 21 nationwide march on Washington that no permits would be issued to them unless they absolutely and publicly disavowed plans for and support of civil disobedience at the Pentagon. The committee organizing the demonstration, the National Mobilization Committee to End the War in Vietnam, voted in New York City the next day against acceding to such demands. Everything planned for Oct. 21 would take place, with or without the permits, was the decision of the rare unanimous vote which cut across all the shades of political thinking which make up the committee.

On Oct. 13 the Government agreed to issue permits but narrowly limited the areas for picketing, marching, etc.

The Government demands were presented by Harry Van Cleve, general counsel to the General Services Ad-

ministration, acting in behalf of, among others, the Park Police, the D.C. Metropolitan Police, GSA, Dept. of Defense, and Dept. of Justice. Lest anyone think that this was not an attempt on the part of the Government to harass even those who will not be engaged in civil disobedience (i.e. those exercising their Constitutional right "peaceably to assemble, and to petition the government for a redress of grievances"), it must be clearly understood that the officials involved know full well from experience and from their agents that civil disobedience can not be shut off like a faucet via public pronouncements; that those inclined towards and planning civil disobedience will "do their thing" regardless of what the National Committee asks them to do or not do; that to demand that the anti-war movement not "escalate" its actions in light of the brutal escalation of the war in Vietnam by the U.S. Government, is to be blind to

the mood that is sweeping the country.

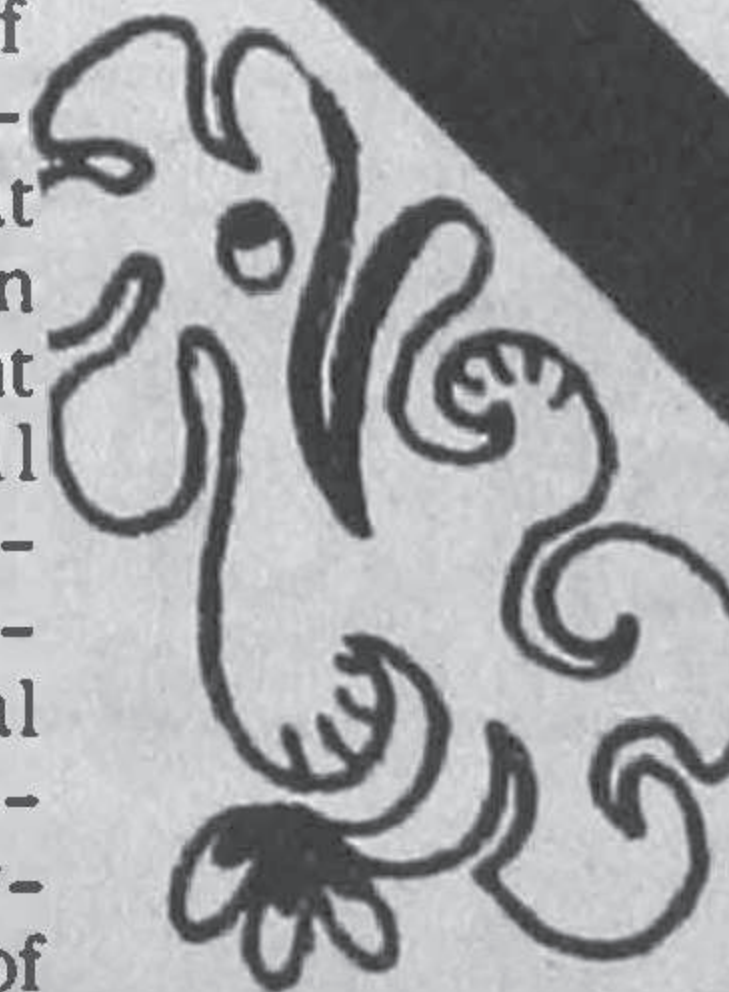
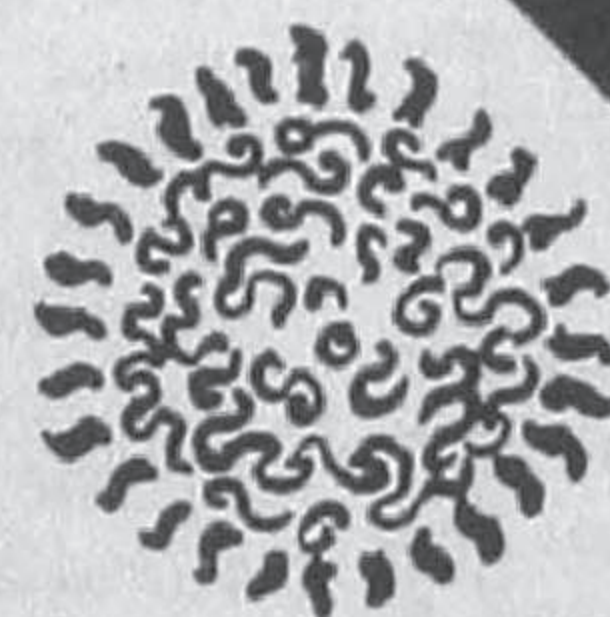
Mr. Van Cleve indicated that if the demonstration took place without permits, there would be difficulty in obtaining the facilities necessary for handling such a large turnout. Although not named, the facilities he presumably had in mind are things like public toilet facilities, first-aid stations, traffic and parking privileges for buses, etc. He predicted that this would decrease the turnout 1000-fold. However, reaction around the nation is more likely to be just the opposite -- "that's all the more reason to protest." Indeed, at the Oct. 6 meeting, the representatives of the National Committee gave the Government officials present a little lesson in the history of American protest, pointing out how attempts by the Government and private industry to suppress the trade union, civil rights and suffrage movements had only given impetus to the actions and demands of these people.

The whole question of permits is further clouded by lack of knowledge as to precisely what is legal without a permit. Does a group of citizens actually need permission from the Government to peaceably assemble and petition the Government, or is requesting a permit merely a way of informing the authorities of proposed action so that there can be preparation which is mutually beneficial? Is a march in a different legal bag than a rally and is civil disobedience different from both?

Plans for the 21st now call for assembling at the Lincoln Memorial at 10 a.m. (a change from the Washington Monument and 11 a.m.). Following a rally at the Me-

monial, the crowd will march over the Memorial Bridge and thence to the Pentagon. Not all of the demonstrators will go to the Pentagon. A number of the black people present will choose to go from the Memorial to Washington's black ghetto to talk to the people about the war and their lives. They feel that they can be most relevant in this way. Although those engaging in civil disobedience at the Pentagon will be in distinct physical separation from those who are not so

Continued on page 15-Col. 2



distinctions between civilian and military exist wholly in civics textbooks, makes politically significant actions a near impossibility. Our search is for effective means of expression in a large industrial where the first amendment pales into insignificance in the light of who owns and controls the communications industry.

The Mobilization has billed itself as an important step in that search. It promises a shift from dissent, absorbed and accepted and subsidized by the system, to resistance, a gut challenge to the workings of the system. When Fifth Avenue becomes the halls of the Pentagon, a happy



# DRUGS DUG DAMNED DEBATED

Part two of a 2-part summary of the Drug Conference held in August at the U of Md.

John James

Dr. Snyder, a physiologist, talked on how drugs work in the body and brain. Psychedelic drugs usually act on the nerve synapses, controlling the circumstances under which an impulse in one nerve is passed on to another. Different drugs have different kinds of effects in the synapses, and have their effects in different regions of the brain. Chemical structures of psychedelic drugs are related to that of norepinephrine, the chemical which carries the nerve impulses across the synapse.

Dr. Snyder pointed out that *in vitro* studies have shown that caffeine in coffee produces more chromosome changes than LSD.

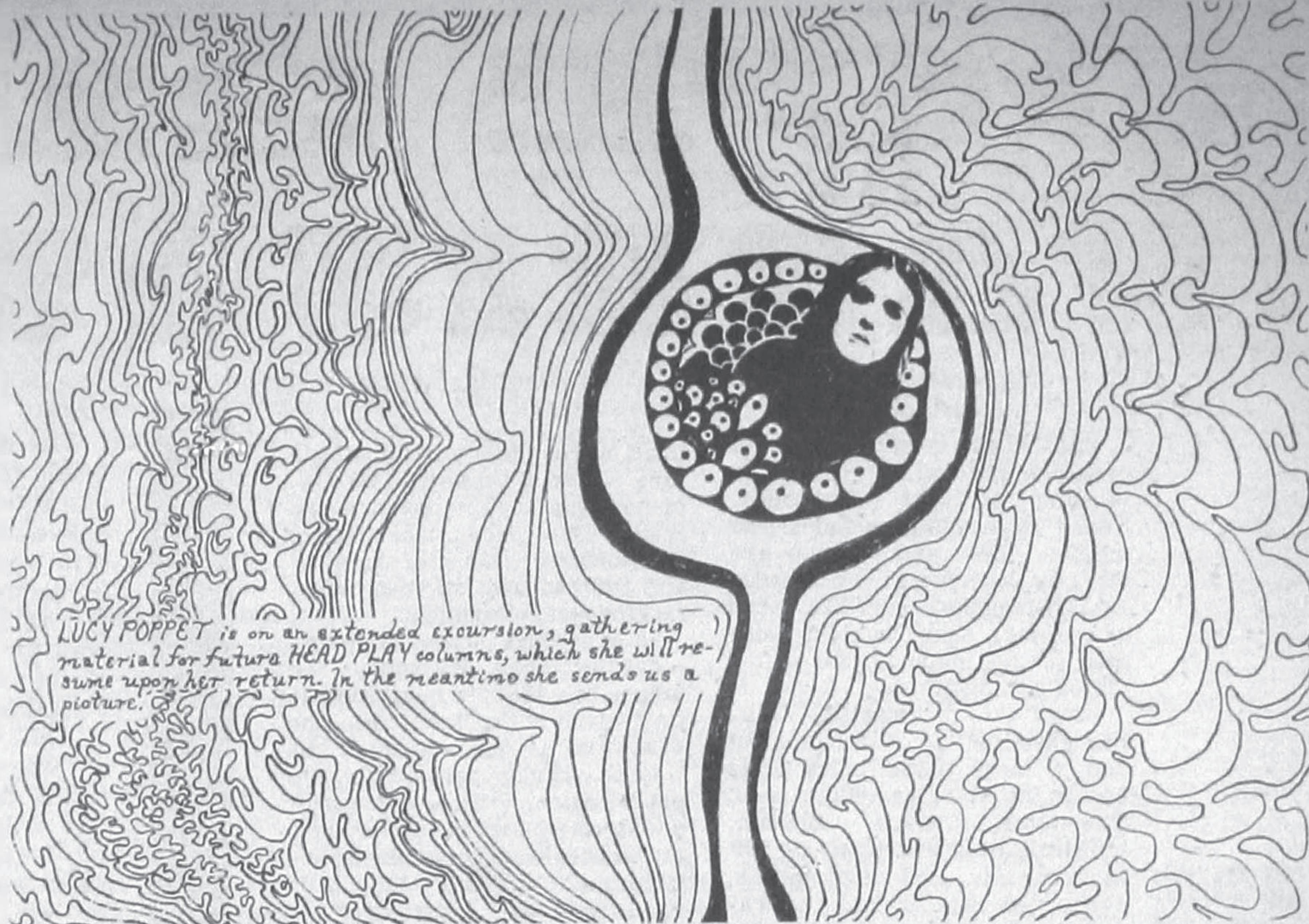
Dr. William McGlothlin reported on a just-completed study in which LSD, amphetamines, and placebos were given to random-selected subjects who had volunteered for a "paid experiment" without being told until after all the subjects had been selected that drugs would be involved. Personality-test measures showed small changes, if any, in LSD subjects, although they did report attending more museums and concerts after the session. However, personality tests were able to predict fairly well those persons who would (1) be interested in taking LSD; (2) undergo an intense experience; and (3) report lasting effects. Such persons liked a spontaneous life, were more introspective (though not socially introverted), and less structured in projective tests. Other studies suggest, he added, that LSD suspends habitual ways of seeing oneself and one's en-

vironment, and is more likely to have lasting impact on a young person with a less set personality. Personality changes will not be permanent, however, unless they are reinforced afterwards; otherwise the old habits will reassert themselves. In the right situations LSD may be a potent facilitator of personal change, having the effect of cutting holes in cultural fences. Animal studies have shown semi-permanent weakening of previous conditioning; up to one month in cats, six months in monkeys.

The hippie movement, said Dr. McGlothlin, suggests and sustains certain personality changes; and the psychedelic experience is its common basis. The development of a subculture with its custom of living together is a very important cause of the growth of the movement. The beliefs in astrology and magic among hippies indicate "regressed" thinking. Among adults, LSD has not led to a subculture, but toward a more esthetic, less achievement-oriented philosophy.

McGlothlin listed as reasons for the popularity of psychedelics at this time, leisure, affluence, chronic social change, lack of tradition, prolonged dependency in school, breakdown of defined patterns, and requirements of individual decisions. He said the future of the psychedelic trend depends on a continuation of the trend away from a materialistic society; a national emergency could bring a reversal.

Timothy Leary's presentation made the central point that our society is insane, and that the path to spiritual health and a better world is to detach ourselves from unhealthy institutional involvements and to look



LUCY POPPET is on an extended excursion, gathering material for future HEAD PLAY columns, which she will resume upon her return. In the meantime she sends us a picture.

inward to the innate wisdom of the human mind, a product of two billion years of evolutionary development. He recommended psychedelic drugs as one powerful tool toward these ends. Leary called literally for a return to the senses, to a feeling of the body and to the intimacy and wonder which is inherently part of our divine gift of life. In this spirit he suggested analyses and remedies for specific social ills.

On riots, he suggested that we schedule them. Seal off a section of a city, bring in bands, flowers, and mattresses for the streets, raffle off color television sets, and bring 100 pounds of Acapulco pot. Other cities would soon be wanting their riots, and around the world people would ask, "What is happening in the United States . . . perhaps they have something worthwhile going . . ." Pointing out that the Detroit riot cost 500 million dollars, Leary said he could give us a riot for . . . But of course it would never be allowed; the authorities would rather have the fighting.

"Wars," said Leary, "are created by impotent, menopausal minds, usually of older generations who want to fight them with your (young peoples') bodies. After the age of 23 the brain deteriorates with age as thousands of nerve cells die every day and are not replaced. At thirty, one already has a mild case of brain damage; at my age (46) it is moderately progressed; and when one is 55 and ready to run for the Senate . . . No one over fifty should be allowed to vote or hold office."

Leary compared government drug research which tries to study psychedelics without studying ecstasy, to a psychologist who has never had a sexual experience and is given a grant to study sex. He wires up couples, and finally concludes that the experience is dangerous -- it makes you violent, you knock over vases and such. Perhaps it should be restricted to the laboratory.

Does marijuana increase or decrease performance? He said it decreases performance in robot-games where the person has to work like machinery; so while operating a telephone switchboard or driving in city traffic, don't smoke pot. But it can help your tennis game, or imaginative or contemplative activities. If you find little in your life which can be improved by pot, that means you are living a mechanical, robot existence.

Using LSD, said Leary, is like playing Russian roulette; certainly there are risks in this pow-

erful agent which alters the nervous system. But of course we are all gambling men. . . The risks of LSD are not outside the range of others -- traffic, etc. -- which we accept in our lives. Leary estimated the chance of harm from using LSD as one in 1000 (Cohen disputed this estimate). Leary acknowledged that chromosome changes have been found though not yet proved harmful; and he raised the possibility that if LSD is found to have harmful side-effects it can be dropped in favor of another of the many psychedelics known or being discovered. Leary and others have talked for years about reaching direct awareness of body cellular structures; and in his puzzling pseudo-scientific style he suggested that microscopic confirmation was not totally unexpected.

Unfortunately Leary had little time to discuss what he means by dropping out. He has said elsewhere that he means a graceful -- never abrupt or rebellious -- detachment of oneself from unhealthy institutional roles or "games." Such dropping out is the very opposite of dropping out of life, which he has often been misunderstood to mean. Nor does dropping out endanger civilization by leaving the social machinery in less sensitive hands, for the drop-outs, by simple acts and by example, affect the consciousness of millions of people.

Leary closed with a Hindu greeting meaning "I salute the God within you."

Sidney Cohen, M.D., who has been studying LSD since long before the controversy began, is respected both by psychedelic activists and by government officials. He has taken LSD himself and is still studying it, but he is disturbed by the widespread harm being caused by current indiscriminate use. Cohen used every opportunity to score debater's points, but also called for intellectual and emotional excellence addressed to the world's problems.

"Please omit the flowers," he said, after one was thrown to him by Chuck Ashmore, Leary's assistant. "They are living things. They should never be picked."

"Tim has added a new freedom to our list," he said, "freedom from fact." Cohen said there have been several epileptic seizures under LSD (not one as Leary had said) and that nerve cells start dying before birth, not at age 23 (Leary had apparently been referring to the fact that learning ability reaches its peak

near that age, though Cohen did not clarify this point). "Don't listen to Tim when he gets scientific, listen to him when he gets poetic. It's more fun."

Cohen disputed Leary's estimate of one in a thousand harmed by LSD; Cohen estimated 10 or perhaps 20 times that. The catastrophes are not decreasing, and some are very resistant to treatment, he said.

"Why should use of psychedelics be considered noble?" Cohen asked. He pointed out that William James saw mystical benefit from booze, laughing gas and ether. Why this awe for the non-rational, non-sober? Is this the old tale from the dark ages that other realities are holier? The insights may be fallacious -- those under LSD who thought they could fly or walk on water have not yet succeeded. And if the insights are truly valuable, why do they have so little lasting effect on behavior that trips have to be repeated so often, Cohen questioned.

Psychedelics are thought-control drugs, because, within limits, sessions can be programmed as desired. The person is hyper-suggestible and any sort of idea can be instilled, Cohen said.

Most real mystics call LSD a delusion, a blind alley from which one must return before starting again on a path to enlightenment. Cohen described the LSD experience as much like the mystic experience, with one difference: from the mystic experience one returns with humility, but from LSD one returns with ideas of one's own profundity. And no mystical school supports the idea that everyone should turn on -- without prior discipline and self-purification, enlightenment may cause damage.

Why the assumption that the sober state is not to be endured, but is merely part of robot-games? If we withdraw, if our nerve fails, we will enter another dark age; all the gains made so far may be lost; that is the danger of Leary's message, maintained Cohen. The value of hard work comes not only from the Puritan tradition, but from many others, even the Zen tradition: discipline is the way to freedom and spontaneity. We need the best intellect available -- not primitive emotionality. The society which does not value the trained intellect is doomed, he said.

Cohen believes that "this love bit" is, for most, an excuse to be promiscuous or a veneer to cover feelings of aggression. Continued on page 12

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# WOMEN ARE PEOPLE TOO

Margie Stamberg

American girls are no longer confined to the home. They are allowed to go to school, even are allowed to vote and, thanks to the pretty pill, have now become "sexually emancipated." But freedom, the control over decisions which affect one's life, is a little trickier.

A girl goes to school, gets an artsy-craftsy B.A. and does in fact have a choice. She can stay home with her kids, or practice her emancipation -- she can be some businessman's secretary, some professor's research assistant or teach somebody's kids.

For the movement girl, living & loving in our so-called un-manipulative, unexploitative free society, liberation is 2 parts myth and the rest truth. She's free to sleep with any number of boys who want her; she's free to do the cooking & cleaning for a whole community instead of her "nuclear" family. She's free to come to meetings, but she better not talk too much; she's planning a demonstration, but you can be damn sure she won't be addressing the rally.

And she's in an awkward position which differs from that of other oppressed peoples; she doesn't want to throw off her oppressor, & couldn't do without him; she loves him & loves loving; if she has to make a choice, she'll probably opt for non-liberation and love any day, or at least any night.

The subject of the liberation of women is being discussed with growing frequency within the movement. In Washington last week, a seminar was held at the Institute for Policy Studies. The speaker was Mrs. Virginia Durr, a prominent New Dealer and civil-rights worker who talked about her fight to make women suffrage a reality in the South. Her life is fascinating and I'll go into that. Her thesis is controversial and seems the most sensible approach to the problem: she believes that men are about as free as women. In short, both are enslaved by corporate capitalism. To free herself, a girl should work to de-emascuate her men. In a system when men are so free that they are conscripted in huge numbers to die to save the Standard Oil Company, United Fruit & Brown & Root from the disaster of nationalization, the oppressor is clearly not men.

Says Mrs. Durr, women, like black men are kept down not by men, but by a system of unpaid labor. When women must cook, clean, wash and care for children,

and have no time for themselves, they see themselves as natural servants of men. Slaves mean cheap labor, and therefore the people are kept helpless.

"The real struggle," says Mrs. Durr, "is not race, religion, or sex. But white men themselves are becoming slaves. When we live under a system where ownership and decision-making power are concentrated in the hands of a few, men are victims too. They are becoming emasculated. The draft is slavery."

Says she, a man or a woman is free when they have control over the decisions which effect their lives. "Who owns this damn country? It's not us. The corporations own this country, and the old proverb is still true: He who pays the fiddler calls the tune."

The question was posed to her that this does not solve the problem of movement girls -- whose community exists outside the realm of corporate liberalism; whose men do not spend 5 days a week taking orders from a man who takes orders from someone else within a giant-bureaucracy or corporation. Why, then, are the mustached, bearded, super-individualistic movement guys often the worst male chauvinists? Said Mrs. Durr, all this is nonsense. The "movement" has only an artificial independence; it has no economic freedom; men have to rely on their support from the benevolence of others. Its men are still subject to the draft; if they choose not to go, they are not free, but are forced to go into exile, or underground.

She talked about the phenomenon of civil-rights couples in the south -- with the girl completely dominated by her guy -- in the position of having to build up his flattened ego, which results from his impotence and powerlessness to really effect change.

"Men are fighting to be men," she said. "The Negro man in the South had no right to protect his wife from a white man. An emancipated person is one who can make a decision over his own life. If I was a young woman (she is 64), I would spend my time keeping the young men from being killed."

Mrs. Durr, 64-years-old, and an ardent anti-capitalist, more radical than most movement girls, has come a long way. Born gentle-poor in Alabama, she said she was brought up with one object: get a husband, preferably a rich husband. She was subject to rigid training, taught to speak

low and sweet, look dainty and dress well. But, she said, she suffered from being tall and near-sighted -- men just didn't find her ravishing.

"I was failing in my vocation", she told us. "My mother hid my glasses, so I couldn't spend much time reading. When I was about 15, I found one dumb boy who liked me. My mother told me that men are like sheep -- I attracts more." She was forced to keep them around and spoke of the "inutterable boredom" of it all.

But failing in her vocation, she was sent to Miss Finch's school to get polished for a year. Her money ran out and she had to return home. She was forced to get a job, which was "the worst possible thing that could happen to a gentle Southern family -- that daughter went out to work." She went to work for the Kentucky Bar Association, and there met her husband, Clifford Durr.

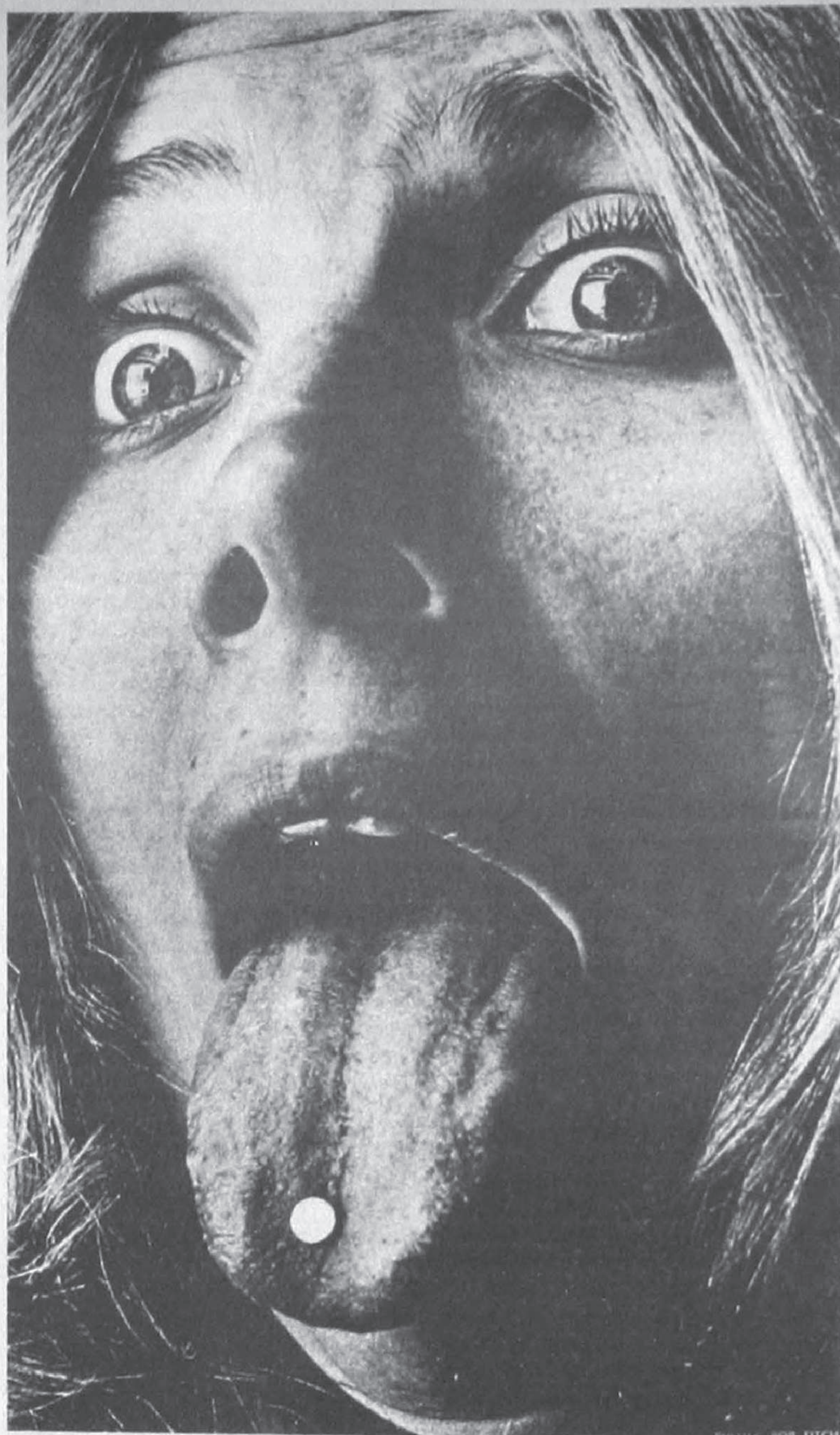
She said that when the depression came she first began to learn what the world was like. "We thought the capitalist system was done for. In Birmingham, one half the population was on relief. The corps. owned Birmingham. When they shut down, company employees were forced out of their company-owned shacks and forced to live in tents, coke ovens, or just in the open. Children all over the South walked around shaking from rickets, unable to walk properly from a lack of protein. While at the same time milk was being poured into the sewer, because people couldn't meet the price."

"Cotton was being burned, pigs were killed, corn was plowed under, milk was poured out, and the people were starving."

"Yet the preachers in the South told people this was because they had sinned. No one ever blamed the corporations or the capitalist system."

She came to Washington with her husband where they became ardent New Dealers. Mrs. Durr worked for the Democratic National Committee in the Women's Division, trying to make nominal women's suffrage in the South a reality.

"In Alabama, the disenfranchisement of the Negro male through the poll tax meant disenfranchisement for everyone except the wealthy white male. For white men would not pay the tax for their wives. In efforts to lobby for the vote for Southern white women, she soon realized her powerlessness on the



Hill. To strengthen her position, she was forced into some strange alliances -- among them the labor unions & associations of black men and women seeking to gain their suffrage. She spoke of the changes the Southern belles (trained to fear black men, to look the other way on the street when they passed) went through to make this alliance.

Gains were finally made through the years, and now says Mrs. Durr with irony, Southern white women have triumphed and elected their own governor, Mrs. Lurleen Wallace. It's a sad victory, she says, and to the South, Lurleen is the epitome of virtue. "There's nothing Southern women like more than a suffering martyr."

The Durrs went through World War II and thought that they had witnessed the demise of fascism. They returned to Montgomery, Alabama, with high hopes for a new liberalism, a new democracy in the South. But then Roosevelt died and the

red-scare was on. The Durrs were called up before Senator Eastland's committee in Louisiana, charged with being "nigger-loving Communists." Mrs. Durr had worked closely with Eleanor Roosevelt (who she said was liberated because her husband fell in love with another woman, and Eleanor was forced to make a life of her own) and now was accused of getting secrets from Mrs. Roosevelt and passing them on to a "Communist spy-ring."

A turning point in her life came while before Eastland's committee. She received a telegram from Alabama that said "hooray, we're with you honey." It was signed by 50 women from Montgomery. Said Mrs. Durr, she had no idea who they were. When she returned to Montgomery, she looked them up and found that they were members of the "Negro Women's Political Club. They said 'We knew if Jim Eastland was after you, you must be OK.'"

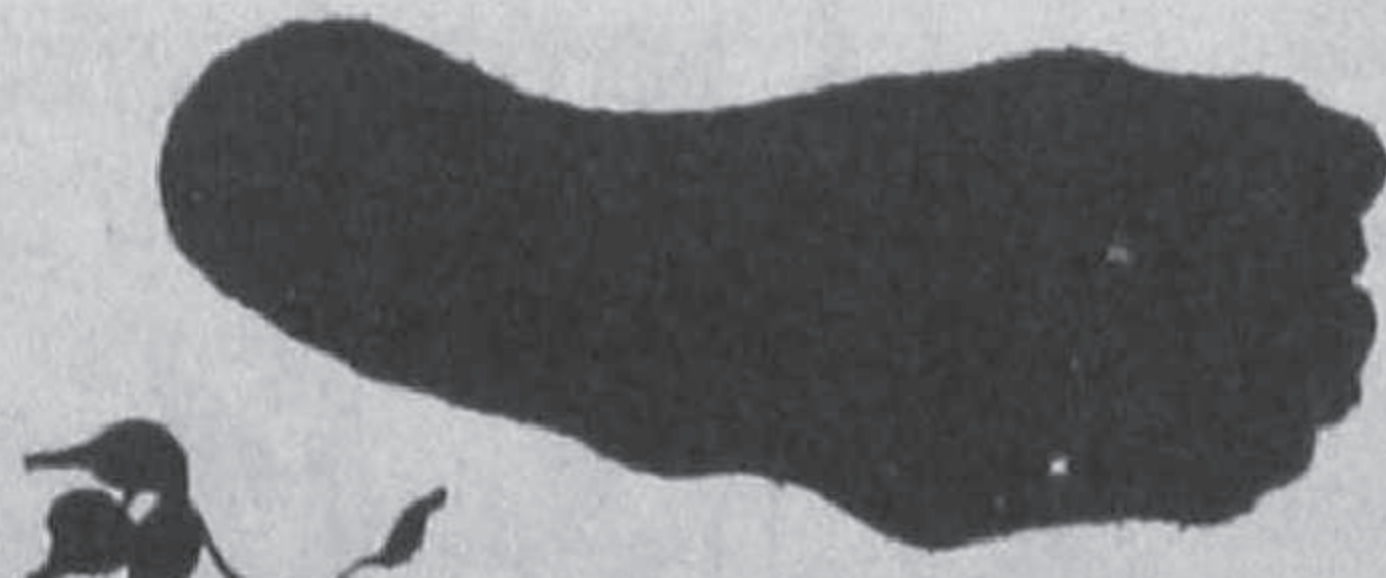
Continued on page 12

## Get In Step for Oct. 21st March- Come To Artists of Conscience Benefit Performance

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# "dear Gen. Marsbars..."

ADVICE TO THE DRAFT RESISTER

I want to thank my faithful secretary (and former mistress) Joy Almond for ghosting my column last issue in most admirable fashion (although her whole treatment of the Israel-FBI thing was most irreverent — albeit true).

Most of my mission of the last few weeks cannot be revealed at this time; suffice it to say that I am returning mission accomplished. Che lives!

Dear General Marbars:

I clipped out your lengthy explanation about emigrating to Canada, and plan to rely on it heavily. But recently I heard that Canada has made some drastic changes in its immigration laws. Is that true? Would they affect me if I fled this country to avoid the draft?

D.S.

Dear D.S.:

That Canadian column brought many responses, which I should catch you up on:

"There is not any prohibition in the Immigration Act or Regulations against the admission of persons who may be seeking to avoid induction into the armed services, and, therefore, provided they meet immigration requirements we have no basis in law for barring their entry." Tom Kent, Deputy Minister of Citizenship and Immigration, Canada.

External Affairs Minister

Paul Martin told a press conference in September, 1966, when asked about draft dodging: "We don't feel under any obligation to enforce the laws in that regard of any country."

Also, it is the present policy of the Immigration Department that a person who is known to have been already sworn in as a member of the armed forces of another country is not eligible for landed immigrant status until he has completed his military obligation. But, a member of the armed forces who does nevertheless gain landed immigrant status without falsification on his application would not be subject to deportation. There is no question on the application concerning one's present situation with regard to the armed forces.

The Committee to Aid American War Objectors, Box 4231; Vancouver 9, British Columbia, Canada has three new pamphlets out, well worth getting. They are entitled: Renunciation of Citizenship, Americans Turning 18 While Living Outside the U.S., and Canadian Colleges and Universities. Send at least \$1.00 with an order.

\*\*\*\*\*

Now for your specific question: On October 1, 1967 a series of new Immigration Regulations went into effect in Canada. The purpose of the new Regulations is to achieve "objectivity in the selection process." Applicants will qualify for immigrant status if they can compile 50 of 100 "assessment units" based on their education, skills, personal qualities and six other factors.

Jean Marchand, Minister of Immigration, recently issued a statement titled "Background to the New Immigration Regulations,"

from which I am reprinting relevant excerpted sections:

"The new Regulations provide for admission of three categories of immigrants: sponsored dependents, independent applicants, and nominated relatives. They also specify the procedures for assessing visitors in Canada who apply for permanent residence. . .

"Nine factors will be used in assessing the admissibility of an applicant: education, occupational demand, age, occupational skill, employment arrangement, knowledge of English and/or French, relatives, area of destination, and personal qualities. The first eight factors are of an objective nature; the last will be a subjective judgment. . .

"The new selection system is considerably less rigid than the previous practice. A complete innovation in the new Regulations is the provision for the admission to Canada for permanent residence of persons already in Canada, such as visitors. Previously, visitors while in Canada were not allowed to apply for immigration. In fact, a person visiting Canada to "look things over" before making his final decision, was penalized for this initiative. . .

"On the other hand, a completely open acceptance of applications from visitors would be inefficient and would give an undue advantage to some people. For this reason, a visitor is not given any credit for arranged employment in Canada. Foreign students studying at recognized Canadian institutions will be regarded as any other visitors applying for permanent residence in Canada. . .

Excerpts from the New Regulations

Schedule A: Norms for Assessment of Independent Applicants

1. The factors to be used in assessing independent applicants, the weight to be allotted to each factor, and the units of assessment to be used in applying those factors, are as follows:

(a) Education and training (20)

One unit for each successfully completed year of formal education and for each year of professional, vocational and former trades training, or apprenticeship, up to a maximum of twenty.

(b) Personal assessment (15)

Adaptability, motivation, initiative, resourcefulness and similar qualities to be assessed during an interview with the applicant by an immigration or visa officer, the



General marsbars at his first marriage. Almond Joy, maid of honor, looks on.

total assessment up to a maximum of fifteen to reflect the latter's judgment of the personal suitability of the applicant and his family to come successfully established in Canada.

(c) Occupational demand (15)

On the basis of information gathered by the Department on employment opportunities in Canada, units to be assessed according to demand for the occupation the applicant will follow in Canada, ranging from fifteen when the demand is strong to zero when there is an over-supply in Canada of workers having the particular occupation of the applicant.

(d) Occupational skill (10)

To be assessed according to the highest skill possessed by the applicant, ranging from ten units for the professional to one unit for the unskilled, irrespective of the occupation the applicant will follow in Canada.

(e) Age (10)

Ten units if the applicant is between eighteen and thirty-five years of age, but one unit to be deducted for each year of age over thirty-five.

(f) Arranged employment (10)

Ten units if the applicant has arranged definite employment in Canada which offers reasonable prospects of continuity.

(g) Knowledge of English and French (10)

(a) Ten units if the applicant reads, writes and speaks fluently both English and French;

(b) Five units if he reads, writes and speaks fluently one of the two languages;

(c) Four units for each of the two languages he speaks fluently and reads well

(d) Two units for each of the two languages he speaks fluently;

(e) One unit for each of the two languages he speaks with difficulty;

(f) Two units for each of the languages he reads well;

(g) One unit for each of the languages he reads with difficulty.

(h) Relative (5)

Where the applicant has a relative in Canada willing to assist him in becoming established and eligible to

sponsor or nominate him but is unprepared or unable to do so.

(a) five units if the applicant's destination is the municipality in which that relative lives;

(b) three units if his destination is not the municipality in which that relative lives.

(i) Employment opportunities in the area of destination (5)

A maximum of five units if the applicant intends to go to an area in Canada where there is a very strong general demand for labour, fewer if the demand is less strong, and zero if there is an over-supply of labour in the area.

3. In order to be assessed as likely to establish himself successfully in Canada, an independent applicant outside Canada must achieve at least fifty units of assessment.

4. An applicant in Canada described in subsection (1) of section 34 (visitors who make application from within Canada), must achieve at least fifty units of assessment on the factors set out in this Schedule other than arranged employment.

FINAL POINTS

1.) It appears the new Regulations will cause immigration officers to be more objective with draft resisters.

2.) Visitors and students will be allowed to apply for immigrant status from within Canada. Draft resisters who are not confident they can go through immigration successfully are invited to enter Canada as visitors and seek help from one of the groups formed specifically for that purpose.

3.) The ever-present rumor about "closing the borders" has lost all relevance. Now that visitors are allowed to apply for immigrant status from within Canada, the border can be bypassed.

4.) Any draft resister would receive 27 points: 12 for his high school diploma, 10 for being under 35, and five for speaking English fluently. Declaring an intended occupation in a skilled or needed field, and coming across presentably at the interview, would (theoretically) assure one of entry.

General Marsbars

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# MY Bag is Being Human

Margie Stenberg

"My bag is being human" -- so cried out poet-prophet Carl Oglesby to a roomful of men whose bag is being technological experts and rational designers of your future & mine. The Future Planners convened in Washington last week with their sights set on 2067; Oglesby had been asked to talk to them about the American radical -- that kid who throws his body across the machine -- what about him, where does he come from, what does he want?

He also told them, in effect to pack up & go home, which they did not, although they applauded loudly & seemed pleased to have a radical-in-residence for a night. "You don't plan a city FOR A PEOPLE; a new community must be a process not a result" said Oglesby -- this in response to those many quite hip city planners who are struggling for ways to make the surreal cities more livable.

The new rebel, said Oglesby, though untypical of his class & caste, is the most significant product of it. The activist gives to his generation its most conspicuous political stamp, and establishes the style of his generation. He produces the new songs, the new poetry, the new fiction, the new social critique. He is his generation's martyr & prophet. But why? Because men are what they are depending on their environment. To understand, we must trace historically the environment of our parents & of ourselves.

"The 45 to 55 year old man who governs in the United States, who controls the universities, who rules the industries was 10-years old when the New Deal came in. He has the savage experience of America's social trauma. His generation shoots from the unsolved depression into World War II. These events established the political consciousness of the governing generation.

The depression taught today's rulers that social security is the SUPREME VIRTUE. The 30's people made a tacit cultural contract with the idea of federation. The people ceded to the federal government the right to intervene in the economy. Prosperity became the centerpiece of American life.

RIGHT OF THE CITIZEN: THE FUNDAMENTAL DUTY OF THE PATRIOT.

"World War II, said Oglesby, did not teach Americans the horror of war. It made America HAPPY. Coming after the depression, America moved from the desperate struggle for survival into purpose -- war gave America its sense of direction and spirit; war gave Americans a confidence in the military. It is these political sensibilities which are the perspectives of those who govern today.

Our experience, however, is one of abundance, not of scarcity; our war does not make us happy -- it is a war of savagery; instead of a moment of heroism, one experiences an abyss of doubt.

● In Europe, stability is the dominant result of its joint conquest by the U.S.S.R. and the U.S. Even now the postwar alliances are less solid, pointing to a future of difficulties of infinite complexity. Elsewhere the world is turbulent. The Viet Nam war dominates, producing fantastic anxiety and uncertainty.

● The Huks are active in the Philippines; in Indonesia, one witnesses the suspense of a towering demand for vengeance; in Thailand within 1 year, the liberation movement has doubled its size.

● In Latin America there is a new spirit of revolution. Napalm has already been used in Peruvian villages, & possibly in Bolivia.

● Black anger grows in the inner cities, with a fundamental powerlessness at the base of the black predicament.

● Meanwhile, militarization of the United States grows daily, with a people's will to resist ever lessening.

"These problems run on into the tissue of democracy. Representative democracy is DEAD. America's two parties are mute when alternatives are being cried-out for.

"Businessmen praise competition while they daily become more ulcerous; businessmen's wives praise businessmen's lives while they daily grow more neurotic.

"One sees the centralization of power in the United States; the merging of big corporations & big government. It is clear that America still wants to be omniscient.

For these charges & analyses in his recent book, "Containment and Change," Oglesby has been labeled an "innocent and a romantic." To this he replies, "yes," for romanticism in America today is not negligible.

In the West, the desire for harmony in the universe has marked the rebel, the outsider. Romanticism is just that: the romantic. Romanticism is THE CRITIQUE of rational progressive materialism. The absolute victory of romantic critique in Western consciousness is the culmination of American mechanization.

He notes the obscurity & imprecision of romantic social critique in the past, from which one recalls no program only an experience, a novel. One tries to survive in a despised world. One finds oneself constantly betrayed; the sentimental revolution which never seems to come; a passion in search of its idea; a word in search of its flesh; the daydream of constant losers.

But today, the American hippie-digger-new left-provo complex is something more substan-

tive. For the emperor stands naked. The emperor is progress.

The new left's negative function is attack: It attacks what pre-empts its own space, its freedom: conscription, a war which disgraces its heroes.

"But the primary task for those who live it is that free community, the living out now of a life free of coercion & exploitation. This is its evangelical and positive content. It is not an instrument for the securing of other objectives, for the movement requires its end to be embodied in its means.

We realize society is too complex for town-hall democracy. But we don't praise democracy for its efficiency. Democracy is its own justification. If modern economy is too complex for democracy, you get rid of "modern economy" and fix your attention on the life of the polity. Salvation is important and in doubt; it can be achieved only in union with one's fellows. This conviction is pitted against the dominance, conquest, and utilitarian control of the West.

The new movement is old and just beginning. Perhaps the struggle will be just the same in 2067. Perhaps its spirit is always to be hunted and subterranean. But the idea is out again and loose in the world.



(To the practical visions of the 21st century presented by city planners in convention at the Shoreham Hotel recently, one of the Free Press's more historically-minded writers created the following 21st century.)

It was the year 2207, January 25 to be more exact, when I decided to become retro-futuro-biographical. Feeling spunky at the relatively youthful age of 272 (having just recently completed my ninth liver overhaul and having traded-in my old hepatic portal system for a new tin-plated hormone box), I decided, fuck it, why not pick up a pen like in the old days, and try to write my life.

It would be a tale that surely would please the thirty generations of progeny, contemporaneously existing and cohabiting the same little twelve-story town house that I had purchased sixty

years ago. I had purchased it when my Condom-computer, (made, incidentally, out of six-ply truck-tire rubber) indicated that the mini-max solution to my housing problem (at that time we had 2653 members in our family) was to buy, not rent.

Surely the youngsters would get a kick out of the quaint little letters that, when put together, make quaint little entities called words that could, with a little effort involving the exhalation of air through the stringed section of one's throat, be pronounced. With the advent of radiotelemetry and the coding requirements, language had undergone radical revisions; as a matter of fact, it had been obliterated, leaving only the chronic bleeps and bloops of messages being decoded by the mini-micro computer that state surgeons had planted in my head 150 years ago.

I had refused my cen-

Continued on page 12



MAHOOD

IN THE TIMES (LONDON)

© THE TIMES

"I can't see the objection to spraying people with napalm if it makes the world a better place to live in."

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# GROUP IMAGE

John Gnियो

"Once I was a bitchy uptown girl. Now I'm with the Group Image and love, love, love and I'm beautiful." These lines were used by Sheila, the female vocalist of the Group Image, currently New York's best known band. Sheila also belongs to the community where the band developed, also called the Group Image, which is attempting to turn the East Village into a "second Haight-Ashbury," with one exception. The Group Image community encourages each hippie to recognize himself as a functioning part of the hippie movement and to strive toward a personal goal to better himself and his particular community. "San Francisco is soft," said Artie, the lead guitarist of the band, "without anyone to encourage the hippies to develop a bag. Anyone can exist and stagnate. Just to drop out isn't enough. We feel the accomplishments of the Group are good examples of what the hippies can do if they make the attempt."

By interacting with the "esta-

blishment" and presenting themselves as representatives of the movement; the Group Image has achieved fantastic accomplishments. They sponsor free street dances in the heart of the East Village which attract thousands of people. Free shows every Sunday in Tompkins Square fill the park with turned on hippies. Both events require police permits which the Group Image applied for and obtained. Can anyone imagine a hippie applying for a police permit?

The Group Image is shattering the establishment's belief that a hippie doesn't deserve to be called a human being. They present original ideas and much ambition to the establishment and receive, in return, plenty of cooperation.

They opened the Palm Gardens on 52nd Street for light shows and other hippie goodies. They designed the cover of Time Magazine last July which featured a review of the hippie movement. At present they are providing the actors for the film "Indian Givers,"

being filmed at Timothy Leary's Millbrook, N. Y. residence. "Indian Givers" is a "psychedelic" film in which the Indians are the hippies and the cowboys are the establishment. It will premiere next April Fools day in Tompkins Square Park.

The Group Image eliminated the use of a last name which they feel is useless. They want everyone to "trip" but the people are the trip, not drugs. "We want to turn the world on to themselves and start to better themselves," said one Image. "With a little encouragement and pressure put on the people (hippies), eventually the movement will be better organized and a more beautiful thing."

There is plenty of talent within the hippie movement which is going to waste because the owners of these talents won't develop them. To be an artist is a natural talent, but to become a great artist takes many years of hard work. The Group Image has a realistic view on life and their reputation strongly supports their name.



# IN REVOLUTION ONE WINS OR DIES

On a Sunday, the Empire's domestic day of rest, an Argentine M.D. was reported dead in the shadow of the Andes. With him, say hemispheric news sources of standard reliability, are buried the recent efforts of a group of social reformers who could not, with facility, reconcile their aims with those of either United Fruit or agrarian populist politics.

Che. Che quoted. Che posited. Che hammocked. Che hunted. He was a veteran of lost battles in the Dominican Republic, in Peru, in the perennial folklore of counter-insurgency.

"For Che" was the dedication of Monopoly Capital; the theoreticians paid their respects to the roving embodiment of the practicum.

Mulling into our view, arthritic and asthmatic he is to the very and supposed end, what he himself termed the "harassed animal," liberator of the wretched.

States the Bolivian army communique: "The rebels put up desperate resistance and suffered five casualties, among them being presumably Ernesto Che Guevara."

"Among them being"

speaks the desired irrelevance of the leader turned cult, on whom hinges all the local aspirations of humanity. Personalismo shall not crush imperialism. And the single guerilla can die in rumor and in flesh, wherever the desperate band together in fervor and ideology to be victorious over the not-so-free vested interests of the not-so-free world.

"The guerilla," said Che, "has learned to risk his life in every circumstance that might arise, to trust it to luck like a tossed coin; as a final result of this kind of combat, it matters little to the individual guerilla whether or not he survives."

For the present, Bolivia joins Colombia and Guatemala as unsuccessful "other Vietnams." But failures are springboards, says Debray. Revolution will indeed come to Bolivia. Che remarks in his memoirs on the Cuban Revolution about the unimportance of temporary defeats of "one movement or another."

A hero is not to be mourned, but memorialized in action. Unfortunately, one must deal with the idealizations and sublimations of

radical *norteamericanos*, who follow Third World armed struggles with the avidity of a Monday morning quarterback, who roster and root forces for national liberation as their more bourgeois urban contemporaries follow the Redskins, the Cowboys and the Packers.

"To wish the victors success is not enough," went Che's message from the struggle to the talkers at the Tricontinental. Today, talk of international brigades are coffee and grass chatter. Even Regis Debray gives his occupation as journalist. These conversations, even among Afro-Americans itching to gun-run against apartheid, are yet of undetermined seriousness. Cowardice, romanticism, political efficacy are the hues of the chameleon consciousness of an embryo left in the last great imperial center of the globe.

The identification of the body, personally, by Richard Gott, one-time radical alliance candidate for the British parliament and now with the Manchester Guardian, who was a cocktail acquaintance of Guevara, has been accepted in many quarters as conclusive.

Informed sources in Washington leftist circles have for the most part abandoned the unconfirmed reports that Che had left Bolivia prior to the OAS picture releases. Inveterate lack of trust for the media has grudgingly given way to an acceptance, and even to the possibilities that the martyrdom could be the impetus for Communist and nationalist lefts to unite in revolutionary movements.

Death is so immediate a prospect for the guerilla that Guevara's writings scream with apparent prophecy. Theory and practice are forever interwoven with winning and dying. The actions of the fighter-ideologue are all teleological exaltations forward to an end to neo-colonialism excesses and exploits wherever they exist.

"Wherever death may surprise us, let it be welcome if our battle cry has reached even one receptive ear and another hand reaches out to take up our arms, and other men come forward to join in our funeral dirge with the chattering of machine guns and new calls for battle and for victory."

—Che

## A LETTER:

"At this moment I remember many things—when I joined in at Maria Antonia's house, when the first suggestion of my coming, all the tensions involved in the preparations.

"One day they asked who should be notified in case of death, and the real possibility of the fact affected us all. Later we knew that it was true, that IN REVOLUTION ONE WINS OR DIES (IF IT IS A REAL ONE). Many comrades fell along the way to victory.

"Today everything is less dramatic because we are more mature. But the fact is repeated. I feel that I have fulfilled the part of my duty that tied me to the Cuban Revolution in its territory, and I say good-bye to you, the Comrades, your people, who are already mine.

"OTHER NATIONS OF THE WORLD CALL FOR MY MODEST EFFORTS.

"I formally renounce my positions in the National Leadership of the Party, my post as Minister, my rank of Major, and my Cuban citizenship. Nothing legal binds me to Cuba. The only ties are of another nature: those which cannot be broken as appointments can.

"I want it known that I do it with mixed feelings of joy and sorrow: I leave here the purest of my hopes as a builder, and the dearest of those I love. And I leave a people that received me as a son. That wounds me deeply. I CARRY TO NEW BATTLE FRONTS THE FAITH THAT YOU TAUGHT ME, THE REVOLUTIONARY SPIRIT OF MY PEOPLE, THE FEELING OF FULFILLING THE MOST SACRED OF DUTIES: TO FIGHT AGAINST IMPERIALISM WHEREVER I MAY BE. This comforts and heals the deepest wounds.

"WHEREVER I AM, I WILL FEEL THE RESPONSIBILITY OF BEING A REVOLUTIONARY, AND AS SUCH I SHALL BEHAVE. I am not sorry that I leave my children and my wife nothing material. I am happy it is that way. I ask nothing for them, as I know the State will provide enough for their expenses and education.

"I would like to say much to you and to our people, but I feel it is not necessary. Words cannot express what I would want them to, and I don't think it's worthwhile to banter phrases.

"EVER ONWARD TO VICTORY. SELF-DETERMINATION OR DEATH. I EMBRACE YOU WITH ALL MY REVOLUTIONARY FERVOR.

Che"





Unlock Rock on WOR-FM, 98.7 New York — Darnit!!

About two years ago anyone in the New York area who was interested in awakening to the sounds of Pop music had to turn on their AM dial and choose between WABC, with "Scottso" and Big-mouth "Cousin Brucie" who talked more than they played music and when they did play music they would constantly interrupt the cuts with their insane laughs or WMCA, with the "Good Guys," the sweatshirt bit and more of the ear blasting commercials. On WMCA the programming isn't so bad, but what are five to seven, two and a half minute songs during a twenty-five minute period? Then there was WINS, with less commotion and more music, more varied sounds, interviews over the phone with the Beatles and of course our D.J. friend Murray the K (and his "Swingin'-Soiree"). Murray was a pretty good D.J. for what he had to work with but his sick jokes and "Hip Linggo" got to be a drag after a while.

Then the tragedy—Murray went off the air in March of 1965 and soon after, WINS became all news. Where do we turn now? Well, for a year we were stuck with the screams, commercials and same old songs of WABC and WMCA. Finally, to the long awaited rescue, in July

1966, WOR-FM was forced by the FCC to start separate broadcasting from the WOR-AM station. By July, WOR-FM was on the air with solid rock all day. The first month was steady music since no D.J.'s had been signed — five songs in a row, no screaming commercials, only short breaks between the five song blocks. The D.J.'s were signed and there was Scott Muni who was fired from AM radio for playing Happy Birthday on Pearl Harbor Day (rumor has it), Johnny Michaels, Jim Lonsbury, "Supersoul" Roscoe, and our old buddy was back at night — Murray the K. This station was great — Nirvana for anyone who was disgusted with the stupidity of AM radio. All the D.J.'s were quiet and had a sort of "maintain your cool" attitude. Even Murray seemed to be a more subtle, intelligent radio personality. His show is the Highlight of the station.

Murray has interviews at least twice a week. That's right! Live interviews with personalities such as the Who, Simon and Garfunkel, Phil Ochs, Jim and Jean, the Young Rascals, The Lovin' Spoonful, Tim Hardin, Brian Epstein, Tim Rose, The Blues Project and Shadow Morton. No pop personality leaves New York until he has been on Murray's show. Every night, from ten to

# RADIO BLUES

by Joe Jeffrey Bartman

eleven, Murray has a concert portion of his show featuring two artists. Murray and all the WOR-FM D.J.'s play songs that you never get to hear on AM radio — most of the West Coast groups, album cuts, new artists and English groups that never get airplay here. Murray slams records if he doesn't dig them and no records are banned if he can help it; (they played "Mind Excursion" and Janis Ian's "Society's Child" nine months ago when it was first released and when no other station would.) The guests on Murray's show bring their own records and they react openly to the records played by Murray. Programming on WOR-FM is done in fifteen minute blocks of "Soul," Blues, "Attitude" (topical) and "Breakout" (new) records. Among the many added features of WOR-FM is their "Top Ten in England" segment.

With the rise of the underground movement in every city large enough to have a post office and every college campus in the country, people have been turned on to popular musicians as people with worth as artists. This is bringing the listener to a higher level of involvement with popular music. For the first time, a large number of the pop music audience is actually dissecting the music they hear; not only the artist's "HIT", but every aspect of an artist's musical endeavor. This is why album sales are at their highest now and single sales are

at an all-time low. However, AM radio keeps away from albums because of the fact that they are not commercial enough to appeal to their listening audience. ---WOW ---!!! AM radio will stay away from album cuts, from the Supremes to the Grateful Dead. The Blues Project, the Cream, many of the new west coast groups, Jimi Hendrix, Tim Hardin and Richie Havens have never had single-record success, yet their albums have all been selling at fantastic rates. I am glad to say that AM radio cannot accurately reflect the musical likes and dislikes of today's record buying public. (When the Mothers have a Billboard top 20 album you know a change is coming).

It will take time with the straight radio executives and their commercial ideology,

but AM radio will soon realize the change and they will "submit" to the terrible idiom of non-commercialism. WOR-FM is just a start. It has met with great success. Possibly here in Washington someone will start (instead of follow) a trend and bring us a worthwhile radio station. I've found, that Cousin Duffy is the only D.J. who even gets close to being semi-hip; and it is a shame that he is caught up in the Rat Race of money and commercial radio. Since the FCC demands separate AM-FM programming, Cousin Duffy could take the WPGC-FM side and revise it into a progressive, "intellectual" station and he could leave WPGC-AM to the repititious, stereotype, ninteen-fiftio-straight kids — hope you're reading, Cousin Duffy.



"...SO MEMORABLE THAT IT RINGS IN THE MIND FOR A LONG TIME AFTERWARDS!"

— New York Post

**BOB DYLAN**



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## letter

Continued from page 2

### Cadet Corps

To the Editor:

I agree fully with the following editorial statement in The Washington Post: "The military cadet corps in the Washington schools is an expensive waste of time that should be ended at once."

A letter to the Post recently stated that students are "captivated" by the cadet program. It would be more accurate to say that they are captured by it. The following six examples demon-

strate that it is not primarily students but administrators who are interested in maintaining the high school cadet corps.

1. In March 1951 the administrators of the military program, with the endorsement of the high school principals, decided to make freshmen boys join the cadet corps. Why? The cadet enrollment in the white high schools had been fading to the extent that the army had threatened to cut off its loan of rifles and other equipment to schools that had less than 100 cadets.

2. In December, 1951, the District School Board decided to further boost the program by scheduling the cadet drill in school hours. It had been after school in most schools and not enough

students had been willing to stay for the program.

3. Until January, 1952 it was the practice to permit parents merely to sign a card if they wished their son excused from cadets. A new ruling was passed which forced parents to write the request in the form of a personal letter. As one might expect fewer parents requested excuses.

4. In February, 1954 it became clear that some students wished to switch to other subjects after their first year of military training, but the superintendent informed all principals that they could not interpret the law as allowing boys to enlist for a year only, and that henceforth every boy was to be told he must continue in the corps until and unless he

had been excused by his parents.

5. On February 12, 1954 the Post reported that Superintendent Corning was "seriously considering a proposal to excuse high school cadets from required physical education as the latest attempt to bring up the strength of the corps," and furthermore "he told the School Board Student Activities Committee that he and his staff would work even more 'laboriously' to correct any 'luke warmness' to the cadet program."

6. In the March 20, 1967 Post Mr. Koontz, Assistant Superintendent, is reported as stating that school officials have given the impression military training was compulsory in the past "because we believe so strongly in the value of this program."

From the record it is clear that it is the administrators, not the students, who seek to sustain the cadet corps. It is to be hoped that our new superintendent and the present Board of Education will ask Congress now to repeal the 1907 cadet corps law which directs D.C. high school students into the cadet program rather than into a subject which would better educate them to solve the pressing civilian problems of our city.

Sincerely,  
Anne W. Brann



**The Fallen Angels ARE HERE!**

"THOUGHT WE COULD SIT TOGETHER AND WATCH MY LIGHTS GO OFF."





DuPre Jones

# FLICK

HIGHER HIGHER HIGHER HIGHER HIGHER HIGHER  
HIGHER HIGHER HIGHER HIGHER HIGHER HIGHER  
HIGHER HIGHER HIGHER HIGHER HIGHER HIGHER

John Ball's novel In the Heat of the Night is a modest thriller about a Northern Negro's attempts to solve, way down in Mississippi, the murder of a white man. The author doesn't try to get much sociological mileage out of his hero's Blackness. It serves mostly as a handy plot gimmick: naturally, if you are a Negro detective in Mississippi it is going to be that much harder to wander around the community collecting evidence. It's like Jimmy Stewart in Rear Window having to do his stealthy while confined to a wheelchair.

The makers of the movie In the Heat of the Night have taken the racial theme of the book and expanded it considerably. What was only the context of the book's plot has become the movie's chief emphasis. There is nothing wrong with this approach in itself; quite a few good films of social protest — Fury and You Only Live Once, for example — have been built on foundations of melodrama. But In the Heat of the Night doesn't really have much to say, however. We are given many scenes of Rod Steiger (the police chief) learning to stop worrying and love Sidney Poitier, or of Poitier being menaced by rednecks with bicycle chains.

This is topical and exploitable material, but what is the point? That Mississippi is inhabited by yahoos and louts and that Men of Good Will but Different Pigmentation Working Together for a Common Purpose Can Achieve Brotherhood (sort of)? Well, sure, and what else is new? When Mervyn LeRoy indicted the sovereign south thirty years ago in They Won't Forget, he did so probingly and courageously, and probably broke some new ground. In the Heat of the Night seems more the result of some Hollywood board meeting: "Civil rights is hot now; let's kick it around and see what happens at the boxoffice." (Plenty, by the way.)

I don't mean to put you off the film entirely. Despite its superficiality, it is quite expertly made, and the murder mystery — although the movie forgets about it much of the time — is fairly absorbing. There are, in addition, a number of subtle and knowing observations — like Poitier's scene with the local abortionist — which belie my judgment of the film as a whole.

Haskell Wexler's photog-

raphy, though occasionally obtrusive, is very good. I've never liked Rod Steiger, who just won't let me forget he's acting, but if you do you will probably enjoy him in this. Sidney Poitier acts with a lot more sand here than in his other recent films, and although he is once again "working for whitey" (as a Negro character in the movie puts it), he is hardly whitey's nigger. Finally, lecherous kudos to the actress who plays the whitetrash Lolita.

Loving Couples is Mai Zetterling's first film as a director. (Her second, Night Games, has already been shown here.) By first-feature standards it is quite accomplished. Miss Zetterling handles letter-perfect an extremely complex story involving flashbacks and a tricky shift in narrative point-of-view midway through the film. The compositions are nice, the photography fluid, and all the same I'm afraid I cannot recommend the movie to you.

For one thing, it may be the most completely humorless film ever made. Utter solemnity has its place in art, I'm sure, but the old Swedish hangup about sex and Protestant ethics seems to me a bit too parochial to merit quite the depths of gloom which are explored here. For another thing, it is told from so fiercely feminist a persuasion that those of gentler, different persuasions are bound to feel hostile, bored, amused, or — my own reaction — condescending. The plot, by the way, is that old Scandinavian chestnut about the three women in the maternity hospital and how they came to be in such a pickle.

Miss Zetterling appears to have borrowed a lot from Bergman besides a number of his actors (Harriet Anderson, Gunnar Bjornstrand, et al) and even the basic plot (from an earlier Bergman film, Brink of Life). In addition, she demonstrates a certain austerity of technique and imagery which are not unlike the master's. In all fairness, it should be noted that Bergman himself has made worse movies than this: I hope Mai Zetterling will go on to make better ones.

Incidentally, everybody keeps telling me that this is a "prurient" film, whatever that means. If it means, as I think it does, that it was designed to evoke a vicarious sexual thrill in the viewer,

then the film can plead not guilty. More's the pity. The only characters in the picture who genuinely appear to enjoy coupling are a pair of canines. I trust that isn't going to turn anyone on.

\*\*\*\*\*

Before speaking of Masculine-Feminine, I had better admit that I occupy solid middle-ground between Godard-enthusiasts and Godard-haters. The films I consider his best — Breathless and Alphaville and La Femme Mariée — achieved a consistency and depth of treatment which gave substance to his essays. They are also his showiest in terms of technique, and I don't mean that at all pejoratively. I mean that the virtually stationary camera which filmed Masculine-Feminine and Vivre Sa Vie — immobilized to demand the attention of the intellect — causes a strain on the eye, which expects a bit of form with its content. This is especially true when the image under scrutiny is two of the actors improvising quite unremarkable q & a dialogue.

I call Godard a film "essayist" rather than a "novelist" despite some arguments that could be made for the latter literary analogy (both are probably specious). The point is that Godard — although he uses "chapter" headings and almost constant dialogue or commentary — is not really a narrative artist. Ignoring most conventional exposition, his interests are philosophical, intellectual, political; and he is, thank heaven, a Good Guy. He is brilliant, he is hip, his politics seem impeccable. He makes movies about ideas, or people who represent ideas, and an inborn (one feels) mastery of his medium gives these ideas perfectly realized, often splendid, shape.

Nevertheless, Godard — if my glowing assessment of him is at all accurate — is a didactic artist. Traditionally, and with good reason, critics have denied for any medium the existence of didactic art. I have allowed the paradox in my own judgment of Godard simply because it seems to me he is undeniably an artist and, just as undeniable, a didact. These qualities can fuse with some harmony from time to time to make, at best, a very good movie (Alphaville) in which even the director's obvious faults (a playful preciousity) work; more of the time we can expect a Masculine-



Feminine, which is an interesting philosophical dissertation committed to the screen with consummate control. But Godard will, I think, remain a petit-maitre. In using film primarily as a forum for his philosophy, he resembles — dar E I blaspheme? — a kind of super Joseph L. Mankiewicz.

I've left myself little room to review Masculine-Feminine. Briefly, it concerns a young man (Jean-Pierre Leaud) who typifies the Vanishing Frenchman — a value-seeker and romantic — and his fatal defeat by the forces of banal violence (all of it

underwritten by the U.S.). Leaud makes a touching and very human hero, but your liking of the movie, I expect, will depend upon your sympathy with the director's ideas and your tolerance of the deliberately static technique he uses to record them.

A sincere plug: Masculine-Feminine was the first booking at the new Biograph Theatre in Georgetown. Judged on its initial series of programs, the Biograph promises to be the theatre that Washington has needed all these years, and I urge your patronage.



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## Candidate Announces

A. Robert Kaufman has announced as a write-in candidate of the Workers Party of Maryland for the office of Mayor of Baltimore.

Kaufman ran on two previous occasions as a socialist write-in candidate — 1964 for the United States Senate and in 1966 for Governor of Maryland.

He did not file for the

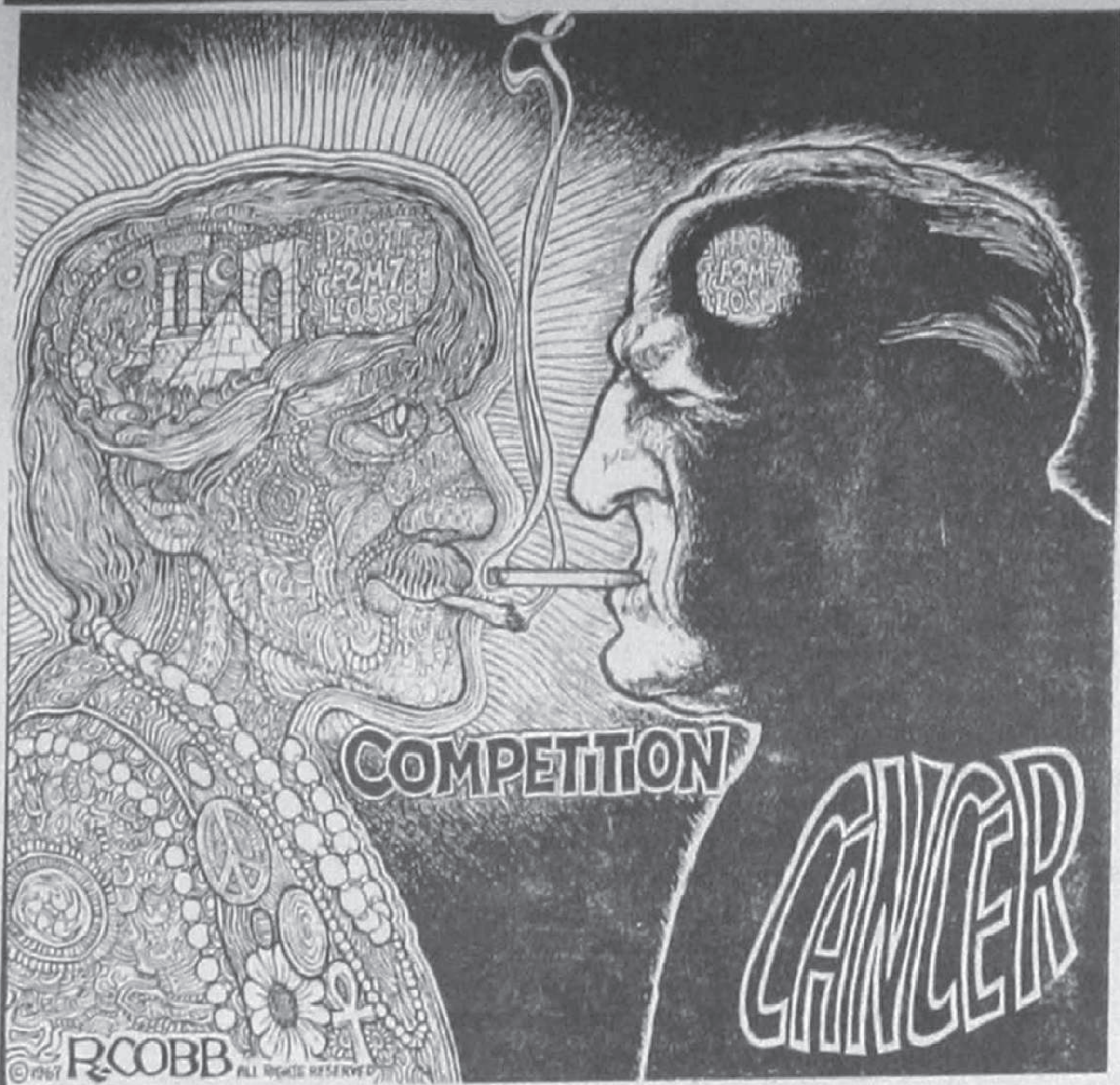
Primary Election of either of the two establishment parties as he believes that working people must build their own political party.

Further information can be obtained from:

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# 2207

Continued from page 7

ennial lobotomy, which would have replaced this ancient device, simply because I had gotten used to its tone quality. (That was the year Karenga, of the International Peace Brigade, ate-up a minister of the Peaceful War Dept. in an outrageous regression to primitivism.) Granted, it was made of wood, which through the years began to splinter, creating lesions on the dura of my brain. Still, with drugs and the periodic crashing of a mallet upon my head, I managed to keep the little pieces of wood from logjamming my automatic nerve-centers.

In any case, I felt the need to indulge myself in past-tense statements, the future tense having preempted the grammatical universe years ago. It was a long time before I learned to recast sentences that I would ordinarily have used to describe what happened yesterday or today in a form denoting that what had happened was going to happen. It confused and perplexed me and millions of other people of my generation who had unwittingly been duped into believing time was tri-par-tite, and who now had to collapse every event and every experience they had ever had into a tomorrow that never was.

The difficulties with grammatical punctiliousness were finished for many people after 2063. That was the year that Spokane, Buffalo, and Concord, New Hampshire erupted with the great language riots that swept throughout the world, with the young racing through the streets shouting "All we have is the future!" and stoning the aged and indigent, whose competitive rallying cry was "All we have is the past!"

The presentists, both of them, remained home until it blew over.

Forgive me while I spend a moment rummaging through my archive box, really a pirate's chest that I had garnered from the ocean depths with my vacuum-sucker while on a hovercraft expedition in the Caribbean. Dear Reader, it will be time well spent, for in it, I believe, is a picture of me dressed in my duraluminum suit, that costume of Presidents.

Oh yes, in 2196 I had run for and won the Presidency of the United States on the Lunatic ticket. I had campaigned on a platform with one plank: "Unleash the insane"; for in that year a transvaluation of values had taken place wherein I realized that to be topsy-turvy was right-side up. Ah yes, there it is. Oh, what futuristic memories waft over me as I predict possiditionally what occurred or rather, what shall occur or

Forgive me, dear Reader, for my occasional lapses into proto-English. It is really an error on my part and not philological pretension.

Sam Rosenkrantz

"Governments are a conspiracy of the few against the many."

— Babeuf (1760-97)

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# WOODY

Dick Rodgers

"Any event which takes away the lives of human beings, I try to write a song about what caused it to happen and how we can all try to keep such a thing from happening again!"  
from Born To Win

The death of Woody Guthrie in NY on Oct. 3 was a sad milestone in our country's cultural and musical history. Woody, who was 55, had been hospitalized for fifteen years, but before that his thousand-plus songs told of life as he knew it — roaming the country, singing at Union Halls, and, in times of strife, on the picket lines.

"The hobos know me up and down the line,  
They don't know the troubles on my mind,  
Well, I guess they got troubles, too."  
"Baltimore to Washington"

"Oh, you can't scare me I'm stickin' to the Union,  
I'm stickin' to the Union Til the day I die."

"Union Maid"

Woody's obituaries have been written and we can say he now belongs to history, but assuredly he will live on through his songs. He is as surely a part of our legacy as the poet he most admired, Robert Burns, is of Scotland's. Their life stories and viewpoints have many parallels. With the help of present and future folksingers, Woody's songs of hope, humor, and quest for social justice will continue to be an important part of Americana.

"As through this world you ramble, you'll see lots of funny men,  
Some will rob you with a

six-gun and some with a fountain pen.  
As through this world you ramble, as through this world you roam,  
You won't never see an outlaw drive a family from their home."  
"Pretty Boy Floyd"

"Ever'body might be just one big soul  
Well it looks that way to me  
Everywhere you look in the day or night  
That's where I'm gonna be,  
Ma  
That's where I'm gonna be."

Wherever little children are hungry and cry  
Wherever people ain't free  
Wherever men are fightin' for the rights  
That's where I'm gonna be,  
Ma  
That's where I'm gonna be."  
"Tom Joad"

## DRUGS

Continued from page 4

There is no innate goodness in "primitivism," and that is not the way man's brain is evolving.

We ask what hope there is while living under the threat of the bomb, and with so much inhumanity in the world. But that has been said since the invention of the crossbow, Cohen maintains. Times have always been bad, with plagues and wars; and today is, on the whole, probably better for more people than most times in the past have been. Our problems demand the best reason available, not a retreat from reason, he said.

We say that the goals of the older generation are too superficial and narrow, and that the future holds a threat to freedom. This is true, Cohen said, but why? He claimed that the Great Depression determined the outlook of a generation; when a man willing to work could starve to death and watch his family starve, there developed an emphasis which was far too materialistic. We should correct, but not over-correct. If we drop out, it will be the end of civilization. Or we can slowly go on to a new golden age; it will take patience, time, and resolve.

Cohen said that we need meditation -- a pause -- but not a dropping out. We need more groups encountering each other. We need more training of the senses and emotions, which has been almost totally neglected in American education; this should have a place in college curriculums as elsewhere. We fear dehumanization and loss of individuality; but the brave new world, if it comes, will be by

## WOMAN

Continued from page 5

Soon after, Rosa Parks refused to move to the back of the bus because she was tired and wanted to sit down. Mr. Durr got her out of jail, and all of Montgomery became activated. "The young people began to come down, SNCC was formed, and the Durr house became a way-station for kids going and out of jail. James Farmer, Bob Zellner, Julian Bond, Bob Moses etc. became her close friends.

Mrs. Durr seems a little confused and unclear about what went wrong from these spirited and hopeful times of the early sixties. Says she, psychiatrists, psychedelics, racism, sex, all these things that the movement today is hung-up about are just by-passes, and a tragedy. It keeps the movement off the track -- which is the overthrow of the corporate economy, the real enemy. And until this is done, there will be no freedom for anyone.

chemical thought control.

The question period after the talks showed that the speakers' positions were far more similar than they had seemed.

The Student Drug Involvement conference drew up a resolution asking for an end to all punitive approaches to drug use, namely (1) regulation but not prohibition of marihuana use, (2) treatment of narcotic (opiate) use as a health problem but not a criminal offense, and (3) licensing of centers where those who wish to use LSD-type drugs could do so safely.



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# dump - johnson dumped

BY RAYMOND MUNGO

LIBERATION News Service

Washington, D.C. (Oct. 6) — A planned anti-war march was dropped and official involvement in a 1968 Dump-Johnson campaign taken underground by the U.S. National Student Association (NSA) as a result of pressures from at least two offices of the U.S. government, according to information released today by the student newspaper at Wayne State University and the Liberation News Service, Washington, D.C.

The U.S. Office of Economic Opportunity (OEO), which has some \$294,000 invested in NSA in the form of grants for tutorial programs, applied pressures on NSA, which forced a cancellation of its announced march on the White House to protest the war during NSA's August congress in College Park, Md., the Wayne State SOUTH END said. Moreover, Douglas Cater, special assistant to Lyndon Johnson, called NSA president Ed Schwartz and demanded to know, in connection with the "dump Johnson" initiative, "why students are't supporting the President," and OEO later conducted "a hair-raising investigation" of NSA's books, according to information gathered by this news agency.

In the SOUTH END's copy-written story, staff writer Peggy Cronin charged that a "planned anti-war march on Washington and a dump-Johnson campaign were dropped by the NSA this summer after OEO, an agency of the U.S. government, threatened to cut off funds..."

"The Association's National Supervisory Board held a secret meeting to discuss the threat... and the NSB agreed to keep the reason for the cancellation (of the march) secret, according to an anonymous member of that board."

"Schwartz," the SOUTH END account explained, "admitted that OEO had indicated its displeasure at the march, but said that NSA would not sell itself out. He added that OEO was particularly upset at the creation of a dump-Johnson movement by NSA delegates."

NSA called off the march, scheduled for August 24, "because of the likelihood of rain" (although the weather was clear on the 24th) following a special meeting of its NSB in which Schwartz expressed fears that the government might react angrily to NSA's support-for-black-power resolution, Schwartz admitted in Washington today. Schwartz added that there was a lack of "real sentiment" for the march and that transportation would be difficult.

But he called the Wayne State story "all lies through-out," and said NSA couldn't participate in a movement to replace Johnson in 1968 because it is tax-exempt as a nonprofit, apolitical organization.

Meanwhile, in New York, NSA "will be working covertly, under the table, and quietly" on the dump-Johnson effort, now called ACT '68, according to ACT co-founder Clinton Deveau. "Most of the kids at the NSA Congress still think NSA is running the anti-Johnson campaign nonetheless," Deveau said. (Well over 400 delegates, more than half of the voting body in College Park, signed the petition advocating Johnson's removal from office next year but NSA now has no national coordinator for the movement.) Sam Brown, former NSB head, whom Schwartz narrowly defeated for NSA President, received much approbation at the Congress for revealing his intentions to work for dump-Johnson.

Deveau added that no actual threat of withholding funds was posed, but OEO

"did do a hair-raising investigation of the whole thing" and "demanded a penny-by-penny accounting" of its grant expenditures.

In Washington, Jim Williams and Marshall Peck of OEO's press office called this August investigation "a normal routine" and said OEO had "certainly not exerted any pressure" on NSA to alter its political views or cancel the march.

Despite the SOUTH END's assertion that OEO "threatened to cut off funds," it is clear only that it expressed firm disapproval of the march and campaign — a disapproval which was apparently frightening enough to NSA to convince it to tone down and in fact alter its stands. The OEO investigation of NSA's books which followed, doubtless strengthened NSA's qualms about offending the government.

Barring the discovery of irregularities in NSA's accounts, of course, OEO could not have withdrawn its \$300,000 from this year's NSA budget, but there is little question that a government which goes so far as to warn student leaders it doesn't care for their attitudes is not incapable of withdrawing funds altogether in the immediate future. As for the dump-Johnson campaign, NSA is clearly unable to coordinate it as a tax-exempt institution, but it did not make this clear to its membership and now appears to be lying to the government as well.

The entire chronicle of NSA's subtle bowing before government demands points toward several paradoxes in the current U.S. political temper. Whereas it was once possible, during the Cold War, to quietly accept actual control by the CIA and huge sums of secret monies, it is now necessary to take equally large sums only for publicly stated purposes — such as OEO's "tutorial pro-



gram" within NSA and VISTA. But the effect of such heavy dependence on government financing remains the same: NSA finds itself unable to become an effective force against the government's edicts even when the majority of its membership wants to be.

NSA is now "nearly broke," according to many reliable accounts, and it desperately needs the patronage of the U.S. government to stay alive. This in itself is an indication of how few American students take seriously their responsibility to fund and maintain an independent association which can represent their true opinions on matters of vital concern.

Students for a Democratic Society (SDS), a forcefully anti-establishment student association of more actual members than NSA's student-government enrollment, has been patently poor from

its birth, but managed to stage a counter-congress in College Park. And, despite the chaotic organization of its meetings, which few delegates would deny, the answer to the question of whether its congress was, in fact, more important and relevant than NSA's is becoming more obviously positive.

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## DONOVAN

of her audience, she made comments on the Washington friendly fuzz's presence and on psychologists that mess up their offspring. At one point, Miss Ian requested that the spotlights be dimmed so as not to irritate her eyes, granted only after a bit of "sir'ing." She seemed at ease on stage, not having to force herself to "be herself." An amazed friend remarked that perhaps it was because she was so young, jokingly adding "she'll learn." Let's hope not.

Returning from intermission, status was immediately noticeable with the presence of flowers and a pitcher of water. Donovan glided out, super-slick and robed in white after his fopish accompanist had been seated, and was greeted with wild, if not frantic, enthusiasm. He swung into bluesy-jazzy numbers, more like a male Marlene Deitrich than his previous torch-bearer image. For the second time that evening, my thoughts

flew back to the Dylan concert. With with the pre-show of clothing-conscious people, and then to the obvious change-over. (I have been told that people walked out). The delivery seemed more important than content, and I found it difficult to concentrate, my attention being divided between the words, the music, and various members of the menage below me. It was easy to understand his popularity, with his methodical, melodic slurring, somewhat sexy voice drifting through the mike. As the audience began to clap with each successive beat of a song, Donovan raised his arms saying, "like this." They then clapped on every other beat. Power! Hmmm... Slightly reminds one of "Privilege." A few gifts were tossed by fans at their demigod's feet, but most people were surprisingly more interested in finding exits, as though the matinee had just ended.

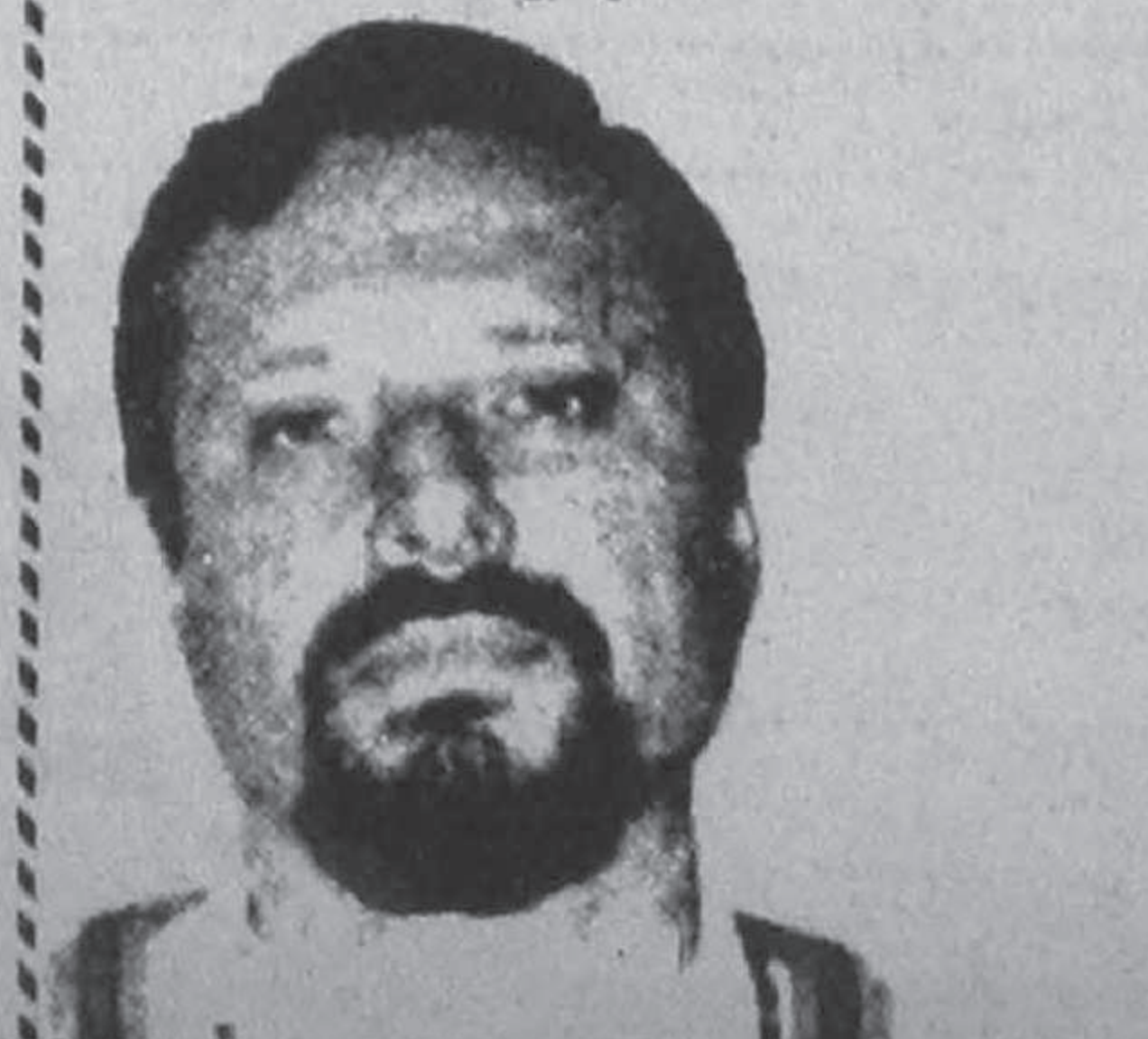
Beware of the man whose picture appears below. He is Norman Erwin Brooks and he is a burn artist.

He came on in the Haight like a veritable brother about seven weeks ago. He opened up the Oracle Distributing Company, borrowing the name and prestige of the L. A. Oracle. Before long, he had conned every underground paper in the area, except the Tribune, Inc. to using him as a distributor to street-vendors.

He even conned poster makers. Finally, last Monday, he ran out on everybody, taking every cent that he could squeeze out of his victims along with him.

"See you in Trinidad," he wrote in a parting shot to Guy Straight, editor-publisher of the Maverick and partner with Brooks in the Haight-Ashbury Free Press. Guy's losses are estimated at \$2,500.

If this man approaches you in his travels, shun him; he is not to be trusted; pity him.



If any general comparison can be made between the performances of Donovan and Janis Ian at Constitution Hall last Sunday, it would be that Janis Ian somehow managed to let a person slip through a personage, while Donovan remained a series of personages.

An impressive, tough, somewhat business-like, human fireball trotted out on stage, and Janis Ian began to sing. Having heard her album many times, I was more interested in her as a person, and could not help wondering if some of her more caustic songs weren't somewhat directed towards herself. Most of the numbers were greeted with enthusiasm, but I think I detected some "squirring" with less well-known songs. "Send Your Parents to Shady Oaks" made even me a bit nervous. Fully aware of the general age bracket



# newsviewsnewsviewsnewsviews

By Bill Blum

For weeks and weeks prior to President Johnson's naming of the 9-member City Council, the White House appealed for suggestions from the "people" as to whom to name.

The "people," eager to take part in the democratic process, submitted hundreds of names to the White House, held public meetings to discuss possible nominees, held mock elections, and so on and so on.

One didn't have to be terribly cynical all this while to think that it was just another public relations stunt by the White House. One needed to be only slightly "tuned in" to the nature of things in this country.

And so, the 9 people were chosen. . . and how many Washingtonians have ever heard of any of them with the possible exception of Walter Fauntroy or Polly Shackleton. More to the point, how many of them were among those whom the "people" had considered.

Even the Washington Post, in its usual understatement of anything critical of White House actions, was moved to comment, "Most of the names were not previously mentioned in any citywide speculation."

Vice President Humphrey provides a striking example of how a society (in this case American society) conditions a person's thinking so that he is unable to view his own country on the same basis he views other countries.

In a talk on Sept. 18 to a group of Americans who are engaged in work involving Latin America, the Vice President urged them to avoid the temptation "to deal chiefly with established institutions" or "to accept the conventional wisdom of the day." He went on to say "you must bear in mind that what appears to be an establishment may be only the temporary pinnacle of an 'established disorder.'" (WASHINGTON POST, Sept. 19).

So much for Hubert the radical, Hubert the revolutionary. Let us turn now to the "Made in U.S.A." Hubert. Drew Pearson (WASHINGTON POST, Sept. 29) recounts the meetings the Vice President held this past summer with various business leaders:

Humphrey gets quite enthusiastic about some of the big business leaders, including David Rockefeller of Chase Manhattan Bank, Henry Ford and Jim Roche of General Motors. "You are America's best radicals," he told them. "They don't like it much

when I tell them that," Humphrey confided later, "but they know America has to move ahead and they're moving America."

\* \* \* \*

An interesting example of the dichotomy today between "establishment" type institutions and "anti-establishment" type institutions occurred during the American Institute of Planners convention at the Shoreham Hotel the first week of October. The AIP convention's theme was "The Next 50 Years - 1967-2017." Simultaneously, a counter convention was being held by the Planners for Equal Opportunity. Their theme was "Planning: Black and White Today." They had a table set up in the hotel lobby and a daily program all of their own.

On Wednesday morning (Oct. 4) AIP offered its members a "New Towns Tour" (Reston and Columbia, Va. - \$1 billion towns upon completion in the 1980's). PEO conducted a "Now" towns tour thru Adams-Morgan, Anacostia and Shaw.

\* \* \* \*

The disclosure the other day that local Safeway stores were charging higher prices in low-income areas of the city and also raised prices even further on the first of the month to coincide with the

arrival of welfare checks, brought to mind the recent proposals by our beloved President and Bobby Kennedy (color me radical) that private industry should play a major role in eliminating poverty. That's like asking the Shriners to lead a campaign to eliminate parades.

\* \* \* \*

Most Americans reject the "extremist" statements of Black Power advocates. They find it especially difficult to accept the premise that government officials and legislators are "racist." Sure, they say, the Negroes have been ill-treated for a long time but the powers that be are doing their best to rectify the situation - perhaps not as fast as they should be, but change takes time and, most important, THEY DO MEAN WELL.

Consider then, if you will, the recent decision by the House District Committee to eliminate the proposed Columbia Heights subway line and replace it with a new Independence Ave. line through the Southwest government-office area. The Columbia Heights line was the only one still planned that serves the predominately Negro Center City.

Now put yourself in the position of the poor Negro who, more than most people,

needs an economical means of transportation to work. What would you like him to think when the Stokely Carmichaels and the H. Rap Browns tell him that he has to take power into his own hands if he wants to build a better life for himself? And consider the members of the House District Committee and all the others who have had a hand in planning Washington's subway system. The next time that they and their counterparts throughout the Federal, State and local governments are branded racist by some wild-looking black man, you perhaps shouldn't react with your gut only. Perhaps there is something for your intellect to digest also.



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In the Sept-Oct issue of RADICAL AMERICA, the sds journal of American radical history; the decline of left-liberalism, 1946-1949; "history from the bottom up": an exchange; 2 articles on the suppression of the IWW; and more. 50¢ or \$3 yr. (6 issues) to P. Buhle, 1237 Spaight, Madison, Wisc. 53703

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# campus & race

In an unprecedented move toward relevance, student leaders of the five major Washington universities announced the formation of an inter-campus committee to study racial and ethnic discrimination in off-campus housing in D.C., Maryland and Virginia.

The study was instigated by the denial to a Negro student from Georgetown University of a lease to an apartment in an Arlington, Virginia, complex currently housing a good number of students from the Washington area. After a complaint was filed by the Wash. Area Student Council of Georgetown, an attorney for the apartment owners gave his assurance that the student would be admitted.

Terry Modglin, president of the Inter-Collegiate Council of Washington, claims evidence of several other similar incidents involving housing discrimination against Negroes and foreign students.

The committee is studying various future courses of action, including the requirement of a signed statement of non discrimination, before allowing landlords to post vacancies on campus bulletin boards. A list is currently being compiled of all known discriminatory housing units, and the list will be widely publicized.

Anyone with knowledge of discriminatory practices involving students of Washington universities is asked to get in touch with the representative from his school as listed below:

Georgetown U. Terry Modglin; American: Brian Goldman; Catholic: Joe Kayser; G.W.: Robin Kaye; Howard: Ewart Brown.

"Children begin by loving their parents; as they grow older they judge them; sometimes they forgive them"  
Oscar Wilde

# OCT. 21

CONTINUED FROM R3

had decided to skip this one entirely. Some began to see in the weekend a 1905, a coming to a version of social constraints. Such likelihood of premature flashing by the State indicated that for no other reason the event might be worth attending.

The G. S. A. okayed the march and avoided Bloody Saturday.

All of which brings us back to Ike's farewell address and the very texture of our system, wherein a McNamara in DOD is equivalent to one in the Ford. So contracted are the government defense needs into the "private sector" that the Pentagon as focus perpetuates a dangerous myth. For the war isn't the product of mad militarists; to the contrary it is the logical and inevitable consequence of our corporate existence, of our spendings, of our savings, of our counter-insurgency professors, of our anti-communisms, of gradually assuming supervision of the interests of the other once great colonial powers.

And the military is no more to blame than the harmonious countervailings of big business, big labor, and big government.

Can an invisible government be visibly confronted?

Only where the system's institutions are a part of the daily lives of the confronted. Organize! Not against the war but against the contradictions of our one-dimensional society. Understand how power operates in our rotten, rotten country.

Vietnam is systemic, not a free world mistake. If we withdrew on October 23 from that ignominious conflict, there would still be Hershey's club of induction, there would still be the prerogative of the Chief Executive to make large scale troop commitments in areas where people are fighting for their self-determination.

There would still be Greece, and Iran, and Guatemala, and Bolivia, and two-thirds of the world dealing with the stars and stripes of counterrevolution.

So march, and we shall march with you. But after we confront the mean, nasty hawks, let us organize against that interlock-

ing set of directorates that run our cities, our schools, our tastes. And when we march again, it will be to bury monopoly capitalism, neo-colonialism, corporatism, and all the forces that keep men from being what they are.

Bob  
Dylan

People should go to see this up-tight Dylan flick, which is a glorious, moody, heads movie, made by heads (seems the photographer gets hung-up on hands play-guitars or noses or teeth; sometimes you don't see people's eyes or tops, which is bothersome in a sweet way).

It isn't about anything, but is about everything--it is structured much like A HARD DAYS' NIGHT in that it just follows Dylan about London and Manchester on tour and is mostly shots of Dylan in sinister shades and black-leather dragging cigarettes and nervously plucking the guitar, rapping with people--visciously and tellingly with

straight NSA-type shiny student editors, or softly and creatively with chicks and other musicians. There is a wonderful sequence when everybody comes to a party at his apartment: a whole lot of paranoia when someone there throws a glass out the window and they are waiting for the management to come up about it, but they are so stoned they can't begin to cope with it; the manager comes and they get rid of him, then everybody relaxes and Donovan picks up a guitar and plays a song, just smiling and laughing, all kinds of changes because the song is so pretty--this is very up.

These kinds of things keep happening, all the time interspersed with shots of Dylan singing at concerts, very sharp black & whites, very intense. This is all the flick is about--probably a lot of people will analyze it, but I'm too high to go into that now, and it's not a verbal experience anyway. Very personal and very political too, in that it is about us, not them, and for us, not them. These lines are quite clear. Go to see it.



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By Bill Blum

**TUESDAY - OCTOBER 17**

**WAR/PEACE** film festival all week (thru Friday, Oct. 20) at Burning Bush Coffee House, 2612 Georgia Ave., NW; presented by Howard Univ. students; 7 pm each evening, free; followed by faculty-student discussion; films include "The Unique War" (U.S. Army training film), "The Magician" (Polish film on indoctrination), "Picture in Your Mind" (animated art outlines the roots of prejudice), "Journal of a War" and others. Call Willis Logan, 387-8132 for further information.

**VITNAMESE MEAL** of rice and wine served free at Burning Bush Coffee House, 2612 Georgia Ave., NW at noon to express sympathy with the suffering Vietnamese people.

**CONG. JOHN CONYERS (D. - MICH)** speaking on Vietnam and its domestic consequences; Southwest Concerned Citizens for Peace; Randall Jr. H.S., 1st and I Streets, S.W., 8 pm, free.

**TALK.** "Economics of Oppression - Vietnam and Urban America." Julius Hobson at Potters House Coffee Shop, 1658 Columbia Road, NW, 8:30 pm, \$1 minimum.

**WEDNESDAY-OCTOBER 18**

**SENATOR MARK HATFIELD (R. - Ore.)** speaking at Lisner Aud., 21 and H Sts., NW, 4 pm, free.

**STUDENT PEACE UNION** meeting every Wednesday at 8:30 pm at Georgetown - 208, White-Gravenor. Call Dennis Cummins, EM. 3-6392 for further information.

**WAR PEACE FILM FESTIVAL.** see Oct. 17 listing.

**DEMONSTRATION** outside Metropolitan Memorial Church (Nebraska Ave. across from Amer. U.) by American U. students in opposition to Amb. Henry Cabot Lodge who will be speaking inside, 10:30 am; meeting at 8 pm on campus - Dave Dellinger, internationally-prominent peacenik is scheduled to speak. Amb. Lodge will be invited to speak also.

**THURSDAY - OCTOBER 19**

**PSYCHEDELICS.** Discussion group at Yonders Wall, 3320 M St., N.W., 9 p.m.; every Thursday evening; open to public.

**MEETING.** Capitol Hill Concerned Citizens for Peace; every Thursday at 8 pm; call 544-4321 for further information.

**MONITORS** needed desperately for Oct. 21 demonstration; training given at 2719 Ontario Rd., NW, 8 pm; 387-3626.

**VIETNAM.** On-the-spot reports from Vietnam by Richard Harwood of the Wash. Post and Dagmar Wilson, Women Strike for Peace; Wash. Ethical Society, 7750 16th St, NW, 8 pm, free.

**SUNDAY - OCTOBER 22**

**FOLK MUSIC.** Amateur performers at Cellar Door, 34th and M, N.W.; every Sunday from 8 to 12 pm; \$1 cover charge; auditions at 6 pm.

**ART FESTIVAL** - see Oct. 20 listing; reading of original poetry by students of Dunbarton, 1-2 pm.

**LECTURE-DISCUSSION.** "Unconscious cultural guidelines influence perception and meaning." Dr. Patrick Gallagher, Chairman of the Dept. of Anthropology, Geo. Wash. U., 7:30 pm (sharp), free. International Student House, 1825 R St., NW

**HIKING** with the Wanderbirds Hiking Club in Shenandoah National Park, Va. board chartered bus at 8 am by the small park at 12th St. and N.Y. Ave., N.W.; reserve with Fred Maletz, 265-2507; fare is \$3.75, plus park fee; bring lunch.



**UN DAY.** Foreign students commemorate UN Day. Film show, music and displays; 4 pm at Catholic U. Center, lounge

**FILM.** "Nobody Waved Good-bye," 8 pm, Nursing Aud., Catholic U., 75¢.

**VIETNAM.** Continuation by some groups and individuals of yesterday's demonstration. Call 387-3626 for latest information.

**MUSICAL SALUTE** to Walter Washington and Thomas Fletcher starring Pearl Bailey, Charlie Byrd, Cab Calloway, Joe Glazer, Mark Russell; 8 pm, Lisner Aud., 21 and H Sts., NW; admission charge, call 483-9458.

**MONDAY - OCTOBER 23**

**FILM.** "Julius Caesar," starring Marlon Brando and John Guildud, Biograph Theatre, 2819 M St., NW, FE. 3-2696.

**POETRY READINGS AND DISCUSSION,** Coolidge Aud., Library of Congress, 8:30 pm, free, no tickets required.

**HARRY BELAFONTE** plus guest artists; remarks by Dr. Martin Luther King, Jr. for benefit of Southern Christian Leadership Foundation, 8:30 pm at Washington Colliseum; call LI. 7-5800 for ticket information.

**TUESDAY - OCTOBER 24**

**DISCUSSION-SOCIALIZING.** "The American Sex Revolution - Reality or Myth?" Dr. Harper, 8:15 pm, All Souls Church, Harvard and 15th Sts., NW, free; socializing before and after talk.



**FILM.** "The Road to Life," 7 and 9 pm, Wash. Gallery of Modern Art, 1503 21 St., NW, 667-5221; admission charge for non-members.

**TALK.** "Does Psychotherapy Work?" Dr. James N. Mosel, Prof. of Psychology, Geo. Wash. U. at Potter's House Coffee Shop, 1658 Columbia Rd., NW, 8:30 pm, \$1 includes coffee.

**WEDNESDAY-OCTOBER 25**

**STUDENT PEACE UNION.** see Oct. 18 listing.



**FILMS.** "The Plow that Broke the Plains" and "The River," Pare Lorentz' classic of the 1930's; 8 pm, Smithsonian Museum of Natural History, 381-5166.

**INTERFAITH FORUM** at George Wash. Univ. Woodhull House, 2033 G St., NW, open to public, noon.

**FILMS.** "MATA HARI" (Greta Garbo) and "Red Dust." Biograph Theatre, 2819 M St, NW, FE. 3-2696

**SDS** meeting every Wed at U. of Md.; 7:30 pm, room 112. Student Union.

**THURSDAY - OCTOBER 26**

**LECTURES.** Sidney Hook of New York University: "The Theory of Human Rights," 3 pm, Room 212, McMahon; "Marxism vs. Communism," 8 pm, Caldwell Aud., Catholic Univ., free, open to public.

**PSYCHEDELICS.** see Oct. 19 listing.

**MEETING.** see Oct. 19 listing.

**CLASSICAL GUITAR RECITAL** by USAF Sgt. Hartman, Smithsonian Museum of Natural History Aud., 8:30 pm, free.

**FRIDAY - OCTOBER 27**

**THREE GENERALS** will defect to the peace movement today. They will ask Women Strike for Peace for political asylum.

**LIGHT SHOW.** Ambassador Theatre, 18th St. near Columbia Rd., NW; continuous performances from 8:30 pm to 1 am; Friday and Saturday \$2.50, Sunday \$1.50.

**FILM.** "Bridge on the River Kwai," Nursing Aud., Catholic Univ., 8 pm, 75¢.

**PARTY.** FREE PRESS House 1737 Q St., NW, 9 pm, \$1.



**JAZZ** at Dingane's Den, Afro-American restaurant, 2106 18 St., NW featuring the Turning Point Modern Jazz Quartet; Friday, 10 pm - 2 am, Saturday, 8 pm - 1 am, Sunday, 6-10 pm; no cover or admission.

**FILMS.** see Oct. 20 listing.

**HALLOWEEN DANCE.** Come in costume. 9-12 pm at International Student House, 1825 R St., NW; prizes for most amusing, original and ugliest costumes.

**SATURDAY - OCTOBER 28**

**VIGIL FOR PEACE.** Every Saturday at the shopping center on Wisconsin Ave. between Elm and Willow Streets, Bethesda; 10 to 11 a.m.

**JAZZ.** see Oct. 27 listing.

**FOLK MUSIC.** Matt McGinn, Scotland's folk-wit appearing at Alexandria Folk-Lore Centre, 323 Cameron St., Alex., 8 pm, 25¢; 683-4252.

**FILMS.** see Oct. 20 listing.

**LIGHT SHOW.** see Oct. 27 listing

**NATURE WALK.** see Oct. 21 listing.

**CONFERENCE.** "Tomorrow's Jobs: Who Will get them?" Sponsored by Americans for Democratic Action at Georgetown Univ. Hall of Nations. Registration at 9:30 am - registration, including luncheon, \$6, students \$4; 265-4435.

**SUNDAY - OCTOBER 29**

**LECTURE - DISCUSSION.** "An American Appreciates the Haya of East Africa (Tanzania) and a Haya Woman Appreciates Life in America." Dr. Priscilla Reining, Dept. of Anthropology, Catholic U., 7:30 pm (sharp), free, at International Student House, 1825 R St., NW.

**DISCUSSION** open to widows and widowers: "The Widowed in our Ecumenical Age." Sponsored by Family Life Bureau; 2 pm, New South Faculty Lounge, Georgetown Univ.

**HALLOWEEN** party at Wash. Ethical Society Meeting house, 7750 16 St., NW, 7 pm; come masked, in costume or straight, \$1.

**HIKING** in Shenandoah National Park, Va. with the Wanderbirds Hiking Club; board chartered bus at 8 am by the small park at 12th St. and N.Y. Ave., NW; reserve with Woody Kennedy, 671-4249; fare \$3.75, park fee; bring lunch.

**JAZZ.** see Oct. 27 listing

**FILM.** "King and Country," Nursing Aud., Catholic Univ., 8 pm, 75¢.

**FOLK MUSIC.** See Oct. 22 listing.

**LIGHT SHOW** See Oct. 27 listing.

**MONDAY - OCTOBER 30**

**NEW YORK PHILHARMONIC,** Leonard Bernstein, conductor at Constitution Hall, 8:30 pm; tickets at Campbells, AAA, Montgomery Ward.

**TUESDAY - OCTOBER 31**

Today being Halloween, the following pranks are suggested: sneak into the White House, wearing a Che Guevara mask and yelling "Che Lives!" leavesome napped Vietnamese babies in the corridors of the Pentagon; overthrow the United States Government by force and violence.

**DISCUSSION-SOCIALIZING.** Cong. Donald Lukens (R. - Ohio) discusses the current scene, 8:15 pm, All Souls Church, Harvard and 15th, NW, free; socializing before and after discussion.

**POETRY & CREATIVE** writing workshop. Also film about Dylan Thomas, 7:30 pm at the library, 6530 Adelphi Rd., Hyattsville, Md.

**FILM.** "On the Waterfront," 7 and 9 pm, Wash. Gallery of Modern Art, 1530 21 St., NW, 667-5221; admission charge for non-members.

**TALK.** "Crises in the Cities." Cong. Edith Green (D. - Ore.) at Potter's House Coffee Shop, 1658 Columbia Rd., NW, 8:30 pm, \$1 includes coffee.

**WEDNESDAY-NOVEMBER 1**

**STUDENT PEACE UNION.** See Oct. 18 listing.

**FILMS.** "The Sky is Falling" and "The Search for the Tunguska Meteorite," 8 pm, Smithsonian Museum of Natural History, 381-5166.

**VIGIL FOR PEACE.** Every Wednesday on 11th St. side of Woodward and Lothrop, between F and G Streets; noon to 1 pm; call AD. 4-2111 for information.

**THURSDAY - NOVEMBER 2**

**PSYCHEDELICS.** See Oct 19 listing.

**MEETING.** see Oct. 19 listing.

**FILMS.** "The Sky is Falling" and "The Search for the Tunguska Meteorite," noon, Smithsonian Museum of History and Technology.

**FRIDAY - NOVEMBER 3**

**MOVIES.** Janus Film Society, 5 films including "For Life, Against the War" and "Hare Krishna" with Allen Ginsberg; Janus Theatre, Conn. and R Sts., NW; Fri. and Sat. at midnight, Sun. 11:30 am, \$2.

**FILMS.** "The Unique War" (U.S. Army training film) and "Journal of a War" sponsored by the Wash. Peace Center at 1323 New Hampshire Ave., NW; showings at 7:45 and 9:30 pm, free; repeated Nov. 4.

**LIGHT SHOW.** See Oct. 27 listing.

**SATURDAY - NOVEMBER 4**

**MOVIES.** See Nov. 3 listing.

**BAZAAR** for benefit of International Student House and Wm. Penn House at Friends Meeting House, 2111 Florida Ave, NW, 11 am - 5 pm; to contribute or for more information, call 332-1156.

**FILMS.** See Nov. 3 listing.

**GEORGE WASHINGTON UNIV.** Expo '67 Student Exhibits Barbecue, the University Yard, 11 am - 3 pm.

**VIGIL FOR PEACE.** See Oct. 28 listing.

**LIGHT SHOW.** see Oct. 27 listing.

**SUNDAY - NOVEMBER 5**

Everyone in Washington will be arrested today for possession of marijuana with the exception of 3 judges who will sentence them all to 30 years in prison.

**MOVIES.** See Nov. 3 listing.

**LECTURE-DISCUSSION.** "Culture, The People Molder." Dr. Joan Rubin, Dept. of Anthropology, Geo. Wash. Univ.; free, 7:30 pm (sharp) at International Student House, 1825 R St., NW

**GALLERY TOUR.** Corcoran Gallery of Art, 17th St. and N.Y. Ave., NW, 3 pm, free; lasts 1 hr.

**HIKING AND COOK-OUT** along the beach of Chesapeake Bay; hunting sharks' teeth and other fossils; board chartered bus at 9 am by the small park at 12th St. and N.Y. Ave., NW; bring food for the cook-out; reserve with Joe Davis, 363-5765; fare is \$2.75; Wanderbirds Hiking Club.

**FOLK MUSIC.** see Oct. 22 listing

**LIGHT SHOW.** see Oct. 27 listing.

**FALL HIKE** in Rock Creek Park led by a National Capital Parks Guide; meet at the Nature Center, Glover Rd., south of the intersection of Military Rd. and Oregon Ave., NW, 2 pm.

**LECTURE.** "Man's Quest for God." Prof. Abraham Joshua Heschel 8:15 pm, Congregation Beth El, 8215 Old Georgetown Rd., Bethesda.